

# The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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[ONE PENNY.]

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William Rathbone of Liverpool. J. L. Haigh.  
A Peep into a French School. Hilda Stanley.  
Nature Study and the Town Child. Grace Mitchell.  
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The columns of THE INQUIRER afford a most valuable means of directing special attention to

**Situations Vacant and Wanted, &c.**

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of next page.



## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 17.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Mr. STANLEY P. PENWARDEN.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. T. E. M. EDWARDS.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Essex Church, The Mall, Notting Hill Gate, Sunday School Anniversary, 11, Rev. FRANK K. FREESTON; 3.15, Rev. JOHN BALLANTYNE; 7, Choral Service.  
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. F. HANKINSON; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. A. A. CHARLESWORTH.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.  
 Harlesden, Willesden High School, Craven Park, 7, Mr. STEPHEN NOEL.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. PETTINGER; 7, Rev. J. A. PEARSON.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. WOODING, B.A.  
 Kentish Town, Clarence-road, N.W., 11, Rev. E. W. LUMMIS; 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30, Mr. P. O. JONES.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.  
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.  
 Stoke Newington Green, 11.15 and 7, Rev. Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, P.S.M., Rev. J. ELLIS; 6.30, Rev. DAVID DAVIS.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. J. HARWOOD, B.A.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. P. GODDING.  
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.  
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. W. M. GIBSON.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. SIMON JONES, B.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12, Rev. E. S. HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.  
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
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 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.  
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## MARRIAGE.

HUNTER—RENOLD.—On April 12, at Dean Row Chapel, near Wilmslow, Cheshire, by the Rev. R. Travers Herford, B.A., uncle of the bride, Eric Charles Cassels Hunter, of Middleton, Lancs., elder son of Charles Hunter, of Moss Side, Manchester, to Amy Madeleine, younger daughter of Hans Renold, of Heaton Mersey and Manchester.

## DEATH.

HOLT.—On April 10, at her residence, 36, Alexandra-drive, Liverpool, the gentle spirit passed away of Theodosia Sarah Holt (Dodie), second daughter of the late William Holt, solicitor, and grand-daughter of the late Thomas Holt, of Liverpool, and great-grand-daughter of the late Thomas Holt, of Grislehurst, Lancashire.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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\* \* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

THE Rev. Edward Lee Hicks, Canon of Manchester, is to be the new Bishop of Lincoln. It is a long time since an ecclesiastical appointment has aroused such widespread interest and been welcomed with such a chorus of public approval. Everybody recognises that Canon Hicks has a very rare combination of gifts. He is a scholar of European reputation, a chivalrous friend of the poor, and a fearless advocate of unpopular reforms. In the pulpit and on the platform he has been consistently strong and outspoken when all the currents of public opinion were running in a contrary direction. He has identified himself prominently with temperance reform and done yeoman service for the cause. These are qualities which do not lead as a rule to great office. It is, for this reason, all the more gratifying that they have won at last the recognition which they have long deserved.

\* \* \*

We publish this week an account by a valued contributor of a meeting held recently to inaugurate a Free Church in the Hampstead Garden Suburb. We confess that we do so with some reluctance, for criticism of the limited sympathies of other people has, as a rule, small value for religion, and hardly tends to encourage breadth and charity in ourselves. When however, a movement of this kind is represented as inclusive, and we are told that this Free Church when it is built will be the common place of worship of all the free denominations, it becomes a matter of public interest to point out that the inclusiveness is on a definitely exclusive basis. The men who are responsible for this effort are themselves profoundly unorthodox and heretical, judged by the dogmatic standards of the past. But they set up their timid faith

as the measure of the living Truth of God, and say, "Hitherto shalt thou come, but no further."

\* \* \*

A PARAGRAPH about a record collection in Dr. Aked's Church in New York has appeared in the press this week, and Mr. Rockefeller's big cheque has been duly chronicled. The whole thing strikes us as intensely vulgar. Perhaps the best comment to make on the incident and the journalistic booming of it is in the words of an ancient book, which some Christians still hold in reverence: "When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret."

\* \* \*

IN this connection a report which has just been issued on finance in its connection with the work of the Church of England in Birmingham is of special interest. It is pointed out that most of the diocesan institutions are dependent for their chief support on the generosity of a comparatively small body of well-to-do people, and that in consequence religion for the poor has an upper-class flavour. Canon Carnegie is anxious to alter all this. "Our starting-point," he says, "must be the obligation of systematic giving as a condition of Church membership. It will be no easy task to revive the recognition of this obligation in the great body of English Churchmen. We shall have to destroy a thoroughly bad tradition, and we shall not do so without a good deal of strenuous and often unpopular work. English Church religion has for centuries past been to a large extent an eleemosynary religion—a religion provided by the rich, whether dead or alive, for the poor."

\* \* \*

We print in another column some account of the work which is being carried on at the Blackfriars Mission, Stamford-street, under the able and enthusiastic leadership of the Rev. J. C. Ballantyne. During the past year additions have been made to the premises to meet the growing necessities of the work among men and boys, which has become such an important feature of

the Mission. The total cost has been £778. Of this only £50 remains to be raised. Mr. Ballantyne's friends could show their appreciation of his success in no better way than by subscribing this comparatively small sum at once. Will some of our readers help?

\* \* \*

AT a time when the question of the possibility of the existence of human life in Mars has been revived, and is being widely discussed, it is interesting to find Dr. Alfred Russell Wallace adhering with unabated conviction to the following passage in his "Man's Place in the Universe":—

"The conclusions which I claim to have shown to have enormous probabilities in their favour are:

That no other planet in the solar system than our earth is inhabited or habitable. That the probabilities are almost as great against any other sun possessing inhabited planets.

That the nearly central position of our sun is probably a permanent one, and has been specially favourable, perhaps absolutely essential, to life-development on the earth."

A long letter on the subject by Dr. Wallace appeared in *The Daily News* on Monday.

\* \* \*

WE are reminded that London, or rather the small part of it which concerns itself with such matters, will soon be given over to May meetings. At least 400 meetings of a religious or philanthropic character are announced to be held during the month. This bald fact is enough to make wise men pause and ask themselves how far all this machinery is a natural expression of religious vitality. It represents an enormous expenditure of time and energy, which can only be justified if it is making Christianity more powerful for good in the hearts of men. There is bound to be a strong reaction against the clamorous tyranny of the public meeting, and the obsession of the committee, and its day can hardly come too soon.



THE following paragraph, which appeared in *The Daily News* on Tuesday, requires no comment in its exposure of the "arts" required to make meetings successful and secure public attention:—

"Every year there is a change in the programme of many of the principal gatherings. Secretaries are becoming more alive to the possibilities of the spectacular in making up a programme. One has only to compare the programmes of ten years ago with the present to see the extent of the change. Ten years ago no secretary would have tolerated the introduction of a magic lantern. To-day the cinematograph, the tableaux, the illustrative maps and pictures are in frequent use. The reading of a long and prosy report by the secretary is rapidly disappearing, and the short speech with rigid adherence to a time-table, is the order of the day."

\* \* \*

IN the course of the debate on the Second Reading of the Prevention of Destitution Bill, in the House of Commons, the President of the Local Government Board, the Right Hon. John Burns, M.P., said that whilst they were talking about palliatives and remedies they must not forget the sources from which the evils they tried to palliate came. Much of the crime and pauperism in the country was due to drink, and it was a fact they had got to realise. It was therefore necessary for them, if possible, when rearranging their workhouses and planting their labour colonies, to provide some counter-attraction to the public-house. In the seventy-five years we had had Boards of Guardians we had spent £600,000,000 on Poor Law institutions, and yet that sum represented but four years of our gigantic drink bill. We were, however, showing signs of becoming a more sober nation, and drunkenness was decreasing at an accelerated pace.

\* \* \*

THE text has been published of a Bill presented to Parliament by Sir John Brigg, M.P., for closing public-houses for the whole of Sunday. Provision is made for licensing justices, if they are satisfied that the public convenience so requires, to permit the sale of liquor for not more than one hour between noon and three p.m., and in the evening for such a period between seven and ten o'clock as they may determine in the Metropolitan district, and in other districts for not more than two hours, between seven and ten o'clock. The three miles limit is to be extended to six miles. The Bill is supported by Sir Thomas Roe, Mr. Charles Roberts, Mr. Stephen Collins, Mr. Hastings Duncan, Mr. Ferens, Mr. Higham, Mr. Charles Price, Sir Thomas Whittaker, Sir George White, Mr. Shackleton, and Mr. Theodore Taylor.

\* \* \*

THE first of the four lectures which the Rev. Dr. Drummond, of Oxford, has promised to deliver to lay preachers will be given on Tuesday evening next, April 19, in the Council Room, Essex Hall, at 7.30. No ticket or special invitation is required.

## MODERNISM IN FRANCE.\*

THE Abbé Houtin has constituted himself the chronicler of the Modernist movement in France. His books on the progress and fortunes of Biblical criticism among the French clergy during the nineteenth century and again during the early years of the twentieth are well known to all students of the contemporary religious problems. He has given us besides the only adequate account which has yet appeared of the movement known as Americanism, which had so large an influence upon the French clergy during the nineties of the last century, and a series of piquant personal studies of the official leader of the French Church under the title of "Dioceses and their Bishops" ("Évêques et Diocèses"). But perhaps none of his writings (save, indeed, the story of the long martyrdom of the Oratorian, Charles Perraud, brother of the famous cardinal and friend of Père Hyacinthe—a martyrdom imposed by the rule which enforces celibacy upon the clergy of the Roman Church) aroused such general interest as his "Crise du Clergé," published in 1908, and now translated into English by Mr. Thorold Dickson.

M. Houtin is the anatomist of contemporary history. By a gift of nature he is coldly scientific. He wields the scalpel with a firm, relentless hand which knows no tremor of troublesome nerves. A friend of his once said to me:—"Houtin has all the thoroughness, the orderliness, the untiring, deliberate energy, the unimpassioned passion for detail of a German." The judgment was just. But if he reminds us of the German scholar in these respects, he is none the less a thorough Frenchman in virtue of his lucidity, his serene rationality, his rooted distrust of mysticism, his irrepressible, thinly veiled irony. He is a man who wants to get at the plain truth of things, and is by nature a little intolerant of the vital confusion which would thwart him in the attainment of his end. Yet he records the surface appearances of fact with such scrupulous and unflinching faithfulness that he forces us, in spite of ourselves, to see more clearly into the nature of the tangle which underlies them and expresses itself through them. That is his deliberate method and purpose, and we ought to be duly grateful to him for the work they have enabled him to accomplish. He will not save us the trouble of thinking, but he gives us the facts which provoke thought and compel it. He does not read the enigma. He states it so boldly that we are forced to make the attempt to read it for ourselves.

If we were in any doubt as to the truth of the picture which M. Houtin has here painted of the state of opinion among the French clergy, we should only have to

\* *The Crisis among the French Clergy.* By Abbé Houtin. London: David Nutt. Pp. xii—216. 2s. 6d. net.

consult our own experience of the religious communion to which we happen to belong. The problem is everywhere the same. The modern habit of mind resists the forms in which the religious consciousness has traditionally clothed itself. Those forms the Christian Churches, with no doubt varying degrees of insistence, have treated as constituting of themselves the Divine Revelation. The challenge of those forms is so general and so unescapable, it is here so boldly and deliberately flung down by a specialised criticism, there so subtly insinuated by the whole tendency of thought, that no one who has been flung into the main stream of modern life can possibly evade its force. Its effects, especially upon the clergy, who must feel its pressure, are everywhere the same as those which M. Houtin describes in his analysis of the state of soul characteristic of the clergy of France. There are those among the clergy of every Church who escape altogether the challenge of the time, either because they are naturally wanting in intellectual curiosity, or because they have become so absorbed in a routine of petty institutional detail that they cannot see or feel what the outside world is thinking. And of those who do feel it some deliberately refuse to meet its challenge, burying their heads in the sand, or, on the other hand, face it with all the arts of what M. Houtin describes as auto-suggestion, or what in this country has been recommended as the pious habit of "willing" to believe. Some again are constrained by an intractable intellectual conscience to meet the challenge in the open, and to suffer without intermission from its relentless urgency. They are held to the altar by all the associations of the heart which are rooted in a long heredity, while their intellect accuses them of an insincerity which becomes a permanent torture. Even when they leave the service of the Church, and face the terrors of a world in which for them there is no career, they suffer from a spiritual nostalgia which makes and keeps them exiles in the midst of an uncongenial, and to them almost unintelligible world. There is perhaps no greater tragedy being enacted in modern civilisation, and by the inevitable action of the forces that make that civilisation, than the fate of the priest who has been compelled by the force of intellectual sincerity to "unfrock" himself, except, indeed, it be the fate of his fellow-sufferer from the like intellectual stress who does not.

I have said that the situation which M. Houtin describes has its parallel in every other Christian communion. Yet there are also elements in the situation which make it entirely different as it is felt in the Roman Church and in the other Churches of Christendom. In the first place, the Roman priest is formed from his earliest years by the "suggestion" of his seminary training. He has no oppor-



tunity of making up his mind beforehand on the merits of the intellectual position which is involved in his faith. He has never been free to examine the grounds of his intellectual assent to it. Now that the modern atmosphere is forcing itself into the seminaries in spite of all the elaborate efforts to exclude it, vocations tend rapidly to diminish. Their sufficiency depends upon the possibility of hermetically sealing the seminary, and that possibility is steadily disappearing. The free intellectual training of the clergy is the only guarantee that, if they are deceived in their choice of the priesthood as a career, the responsibility rests with themselves alone. But, again, it is only in the Roman Church that the intellectual difficulty in religion is the controlling one. Nothing is more pathetic in M. Houtin's account of the crisis among the French clergy than that desperate clinging to the altar in spite of intellectual scepticism, to which I have already referred. It is rooted in a real spiritual conviction, in a faith which goes behind formulas to the region of ultimate reality, which the formulas were meant to adumbrate. Now other churches insist on the sufficiency of their formulas to the expression of religious realities with almost as much vehemence as Rome itself. Yet the fact remains that the laity, and even the clergy of other churches, can sit loose to those formulas without any accusation of conscience, without feeling that they are abandoning the realities which those formulas represent. Nay, some of the most conscientious among them are exactly those who are working in the sweat of their souls, and who feel that they have a right and an actual "call" in virtue of their ministry to work for the transformation of those formulas into more adequate vehicles of religious truth. But it would seem as if that were a belief which the Roman Church makes it peculiarly difficult for her ministers to entertain. To question the sufficiency of her formal decision is treated as in itself an act of unpardonable disloyalty to the Christian faith, as already a loss of that faith. The Modernist position is infinitely more difficult to maintain in the Roman Church than elsewhere, so long as the Roman Church is identified with its present instruments of authority. All the more honour to the little band of thinkers within her pale who have proclaimed a divorce between her organ of authority and its temporary mood and the rich religious tradition of life which she enshrines. But we cannot wonder if even the Modernist campaign has not entirely succeeded in easing the consciences of those priests who feel the full presence of authority, who have grown accustomed to regard its decrees as for them the necessary form of faith, and yet are unable to accept that form for themselves. Even if they generally cherished the Modernist hope, but few of them are in a position to oppose that

passive resistance to authority of which the Modernist leaders have set them the example. To do so would be at once to expose themselves to the peril of excommunication. They therefore fold their hands, and suffer from the discouragement which the folded hands always entail.

And, again, would it be possible for a sincerely religious man, such as all who knew him bear witness that the Abbé de Meissas was, in any other Christian communion to think of prayer as the mere method of "auto-suggestion" which he characterises in the appendix to M. Houtin's book? Yet it is perfectly natural that he should have thought of it in this way. He knew it as an ordinary and habitual means of hypnotising one's intellectual conscience. Certainly neither is the practice, nor the result, unknown among the troubled ministers of other communions. But it is only, perhaps, in the Roman Church that a priest is forced to treat the first insurgence of intellectual hesitation about the adequacy of the forms of his faith as a temptation of the Evil One to be resisted in the power of prayer. Elsewhere in Christendom it is at least possible to regard prayer and to use it as a felt communion with the Eternal Spirit of Truth, to detach one's self by its means from all that has already been attained, to strengthen and inspire conscience through it to the pursuit of truth in the scorn of consequence. It may, indeed, even then be a kind of self-suggestion, but it is at least an unbaring of one's self to the suggestion of the highest self, of the self which has not yet been reached, but is rather calling our present self towards it. It is the attempt to let ourselves be led by the Spirit of God in the degree in which we, with our special character and equipment, are open to the motions of that Spirit.

Every English minister of religion ought to read this book. It will in some measure reveal him to himself, and even where it least succeeds in doing so it will enlarge and deepen his sympathies for those who are suffering from the same difficulties as himself under less favourable conditions.

A. L. LILLEY.

#### HYMN.

THOU, above our thoughts and ways,  
Knowest how we rise and fall:  
Lord of ages and of days,  
Hear Thy people when they call.

Oft, allured by pride and sense,  
We stood not as men should stand;  
Lord, how weak is our defence  
When we loose us from Thy hand!

Lord of ages and of days,  
World and system, star and sun,  
Link our ways unto Thy ways,  
Bid our thoughts and Thine be one.

Hope and fear, and joy and pain,  
Lord, uncertain is our lot;  
All our strivings are in vain  
If Thy arm sustain us not.

Hand that mad'st this mighty plan,  
Love which art the Life of all,  
Word which wast ere time began,  
Hold Thy people lest they fall.

PELERINUS.

## LIFE, RELIGION & AFFAIRS.

### IN BROWNING'S COUNTRY

*Oh, Day, if I squander a wavelet of thee,  
A mite of my twelve hours' treasure,  
The least of thy gazes or glances,  
(Be they grants thou art bound to or gifts  
above measure)  
One of thy choice or one of thy chances,  
(Be they tasks God imposed thee or freaks  
at thy pleasure)  
—My Day, if I squander such labour or  
leisure,  
Then shame fall on Asolo, mischief on  
me!*

IN daring and adventurous mood, we decide not only to go to Castelfranco, but to sleep there. Adventurous, because Baedeker is reticent concerning the inns of that place, and there is a chance of our "roughing" it; and to "rough it" in Latin countries requires of our degenerate fastidiousness a bold spirit and a high stomach. So we depart lightheartedly, after several hours spent in wandering among the Palladian glories of Vicenza. The golden afternoon light seems to lie almost palpably on a world of festooning vines hung with clusters of yellow and purple. Cittadella, nestling within her turretted walls, comes and goes like a mediæval dream; one can almost fancy her voicing an interrogation of that noisy invention of another century which is carrying us so rapidly past her. We get down at a little white station set dazzlingly in gold and green, where a porter seizes our modest baggage and insists on weighing it before putting it into the "deposits." This is contrary to all precedent in our case; and we protest in anticipation of some arbitrary charge, to the immediate and intense interest of those denizens of Castelfranco who find themselves at the station. The operation proceeds, however; the official, our zealous porter, all the bystanders and ourselves carefully note the weight; and then our bags are placed among a store of packing cases and sacks and market produce in the little office, where they hold a unique position as travelling impedimenta. We find that this is not a measure of extortion, but of safety. Supposing some child of the south with a light heart and an elastic conscience should find himself tampering with our baggage and appropriating a portion of its contents, we can confront that official staff with its diminution in weight, and demand redress. A vision of the ensuing complications makes us thoughtful for a moment or two. But in Italy one soon gets into a philosophic frame of mind, disinclined to anticipate evil, produced, no doubt, by the blandness of the climate and the charming good-temper of the people even when they are cheating you. Italy is the one country in the world where one can really say with any sort of sincerity, "Doubtless the pleasure is as great in being cheated as to cheat." So we leave our baggage to its fate, only breathing an aspiration that any possible explorer will be contemptuous of pocket-handkerchiefs.

Outside an hotel omnibus is waiting, driven, not by the usual smart official,



but by a massive Amazon with bare arms. Her interest in our appearance changes into an astonished disapproval when she finds we are really not going in her omnibus. We walk into the pretty little town, in whose centre rise the massive towers and walls of its old castle, surrounded by a moat, and shaded by venerable plane trees. On an island among the waterlilies in the moat, and standing out strongly against the dark reddish background of the castle wall, gleams a white marble figure pathetic in its slender youthfulness. This is Giorgione, the mysterious young genius who helped to make Titian, and the proud boast of his birthplace, Castelfranco. It is he who has brought us here; he and his undoubted masterpiece still hanging in the cathedral of the town for which it was painted. Our appearance with hand-baggage as we walk in leisurely fashion in the long picturesque street creates such a profound sensation that we begin to think we are the discoverers of the Giorgione. The mystery explains itself presently. Travellers come, certainly, spending the interval between two trains in looking at it. But they do not sleep here, as we, greatly daring, propose to do.

The inn that swallows us up is an old Italian country house, with all its spaciousness of room and stairway and courtyard, and all its lack of comfort. Castelfranco out of doors is delightful. After all, what more can you reasonably ask in Italy? That we also ask water to wash in, and, achieving that, make the further demand for towels, is simply a part of the unaccountable eccentricity of English people. Our bedroom has one negative virtue, duly emphasised by the landlady. There are no mosquitoes; and with recent dire experiences in Verona fresh in mind, we are prepared to appreciate that fact. After a meal of mysterious but palatable items, which we eat in the midst of traffic between the courtyard and the street, we walk about the little town—still to the unqualified amazement of its inhabitants. In the softened evening light, the place with its castle and gateway and walls and moat seems scarcely real. Everything is very quiet, and the piazza in front of our inn deserted, except for a few cheerful spirits in conversation with our landlady. So that we are unprepared for the scene of the morning.

Our window gives on the courtyard. We are awakened from more or less uneasy slumbers very early in the morning by sounds even more strenuous than is usual in courtyards. Underneath these sounds we become conscious of a ceaseless murmur, like the roar of the sea at a distance. When we emerge from the front of the inn we find the deserted piazza of last night transformed. It is filled from end to end with serried ranks of beasts—great fawn and cream oxen with immensely spreading horns and soft eyes; mules, pigs, fowls; and moving among them excited buyers and sellers. There is an infinitude of picturesque gesture, sudden bursts of laughter or of disagreement or of expostulation;—often a quarrel crescendo, and much shaking of forefingers, and a variety of musical oaths hurtling in the air. Just when we expect a fight to finish up, the combatants confound the slow-going Englishman by a burst of laughter, and

the episode is over. To all this the cattle contribute a constant booming, like a deep organ note. But we have to tear ourselves away from these joyful things to bargain for a vehicle to take us to Asolo. For to Asolo we are going. The dream of many years is to be realised at last.

We stipulate for a good horse, and then thread our way amongst the oxen and pigs to the cathedral. The Giorgione is badly hung, and is not innocent of restoration. Nevertheless, it holds us spellbound for a longer time than we expect, and we get back to the inn to find both horse and driver frantic because we have kept them waiting. The horse does a dance in the courtyard while the bill is being settled—we find the charges in inverse ratio to the merits of the inn—and, having allowed us to get in, stands for a little while on his hind legs. Then we burst from the courtyard as if shot from a catapult, scattering the pigs and fowls and nearly colliding with the oxen; just avoid making a holocaust of groups of bargainners, clear the town in much less time than it takes to tell it, and gain the open road without killing ourselves or anything else. Our driver wears an air of virtuous satisfaction, as of one who has done all that can possibly be expected of him, and our fiery steed settles down into a spirited trot, which his master accelerates from time to time with a reproachful “Via-a-a-a!” He never uses the whip except to flick away the flies with a skilful touch.

A long, straight, very white road, along which we presently seem to go in a sort of dream. The great rich plain stretches on each side of us beyond the golden green, like sunshine materialised, of the acacias bordering the way. Ever and anon a sentinel poplar overtops the acacias. The fields are waving in ripening Indian corn; the fig-trees are laden with fruit; the vines are garlanded from tree to tree. Women with bright handkerchiefs about their heads pause a moment at cottage doors, framed in luxuriant greenery, to watch us pass. We dash with augmented speed through white villages under a fire of admiring observation. Slow-pacing oxen meet us, dragging their heavy loads, and we draw close to the side of the road to avoid their great horns. Children, leading or being led by a goat or a pig on a string, pause to watch us out of sight; and once a goose-maiden, sitting amidst her flock with her chin on her hands, vaguely recalls a familiar picture. Here is the village of Riese, and our driver, inducing his horse to come to a stand opposite a small house with a tablet on the wall, points to it with his whip. “Ecco! il Papa!” he remarks.

We get out and read the tablet, which records the birth in this house of the present Pope, and his visits here to his mother while he was Patriarch of Venice. It is a graceful inscription, and no doubt forms the pride of the little place which boasts such a signal honour as producing a Pope. One of us takes pains to copy the inscription, and the other promptly loses the copy. We go over the dwelling, note the small bare rooms, and the bed with the legend over it announcing that he slept in it on his filial visits, sign our name in the visitors’ book, and meditate on the

fact that the ostensible Head of Christendom is the characteristic product of this small corner of the world called Veneto. He is still a homely old man, in the Vatican as elsewhere. The Cardinals, it is said, are confronted by certain knots of obstinacy in his fibre which the whole college cannot smooth out. After the mystery and sacredness investing even the commonest acts of the subtle and ascetic Leo, his successor scandalised the Vatican by insisting that his old sisters should not be debarred from having their meals with him, and should generally be within reach. Women in the Vatican—and having meals in the papal apartments! What a defiance of precedent! All in vain—the Pope may be absorbed by the Curia in the matter of Encyclicals, but as for his meals and his sisters, no! So one pleases oneself by picturing the trio, homely people and of the people, not “noble” like Leo, still holding to the intimate ties which bound them in this little house; and making a domestic oasis behind the officialdom of the Vatican. There is a pleasant touch of humanness in the fact that the handsome old man, figurehead of a vast machine as he is doomed to be, still has some of the red blood in his veins that holds him akin yet to these lusty children of Veneto.

There is a slight delay owing to the horse’s objection to our getting into his vehicle again. He had graciously consented to our getting out, and thinks that as much as can be expected of him. We take agile advantage of one moment of hesitation on his part, and go off with all the electric style of our first departure. Soon the white road begins to mount towards the little hill-town whose name has long been music to us; and we descry its walls, its turrets, its Duomo, its upland orchards through a haze of memories and imagination; Browning’s “first love among Italian cities.” That must be the tower of “Kate the queen.” Somewhere aloft on the old town wall, overhanging a ravine, is the place of which he wrote:—

“What I love best in all the world  
Is a castle, precipice encurled,

In a gash of the wind-grieved  
Apennine.”

Which of those places embosomed in green on the hillside is the “great stone house” that saw the loves of Sebald and Ottima? And so at last we reach the narrow street with its tall houses and arcades and pebble pavements, where Pippa yet passes singing to the soul, and where her one great day for ever dawns.

## CATHOLIC LOVE IN THE GARDEN SUBURB.

“Oh, I’ve just looked in,” said our bright little neighbour, “to let you know that the Church is to be formed to-night. Dr. Gibson is going to speak, and perhaps Dr. Horton; and we shall all join together in the Lord’s Supper.”

Her husband had already told me of the Sunday school in which there was no distinction of sects, not even of church and chapel. Now, it seemed, a congregation was to be constituted in the same spirit



In actual organisation, indeed, the Non-conformists could hardly be united with the Episcopalians; but, short of the impossible, everything was to be done to preserve the bond of peace; the dissenting denominations would all unite in one Church.

In happy mood, therefore, I made my way to the pleasant meeting-room in the institute. Before eight o'clock struck there was a goodly assembly. Three or four ministers filed on to the platform. The chairman and secretary were officials of the London Baptist Association, but the two speakers belonged to two different denominations. We sang "All people that on earth do dwell"—you cannot easily find anything more catholic than that—and prayed together, and then the addresses began.

Dr. Gibson set a keynote by taking as his text: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Good and pleasant indeed, said he, but not merely good and pleasant, it is absolutely essential to life. There can be no real Church life, no true life in Christ, save in the spirit of unity. The test of a true discipleship was this, Does it issue in Christian love? Let no man fear that there was to be any sectarian bigotry in this new Church, even though it was necessary, for efficiency of organisation, that it should be formed under the auspices of one denomination. The Baptists had already shown their breadth and catholicity by consenting to have a font for infant christening; could a Baptist be more severely tested? We had heard the assurance that no member of the congregation would ever be hurt or offended—save through mere misadventure, such as might befall us anywhere—by the preaching of the Baptist minister. He would preach, not as a Baptist to Baptists, but as a Christian to Christians. The speaker pleaded that a will and effort towards unity should be shown by the Nonconformists of the suburb. My heart went out to him. "It is good," said I, "to be here."

Then came Dr. Horton. He told us a tale of Spurgeon.

Spurgeon dreamed a dream, and in his dream he saw the gates of heaven and the apostle with the keys. There came one who claimed admittance. "What are you?" asked St. Peter. "A Methodist." "There are no Methodists here!"

Another came. "What are you?" "A Congregationalist." "There are no Congregationalists here!"

A third drew near, a worshipper at the Newington Tabernacle, well known to the dreaming preacher. "What are you?" "A Baptist." Spurgeon heard with consternation the apostolic reply, "There are no Baptists here!" And so came many, until at last one answered, "A Christian," and he was admitted. "Now Spurgeon," said Dr. Horton, "was not among the broad Baptists of his day. You might say he was rather of the narrower school; and yet, in his best moments, he felt the deeper truth underlying the brawls of sect, the peace beyond these voices." So this speech, too, was a beautiful appeal for the Christlike spirit of catholic love. My joy was fulfilled. "This is the day," said I, "for

which I have lived till now. Here are Christians of different theologies and opinions, yet all content to be simply Christians in their regard for each other, in their work and worship. Here, at last, is a Christian Church."

The local secretary rose to read the covenant before we signed the roll. It was well worded, contained much to inspire the true feeling of religious comradeship, the true fellowship in reverence. Still, there was one phrase, which would not, indeed, prevent me from signing, but must inevitably set me wondering why it was introduced. I went up to the gentleman in charge of the meeting and put to him a certain question.

"It is intended," he replied, "to exclude Unitarians!"

\* \* \* \* \*

It was very foolish of me to lay myself open to such a disappointment. I ought to have known better. As I came out alone into the darkness I felt like Kit Sly when he came to himself. The reverend doctors, with their fervid talk of unity and catholic fellowship, had made a rare fool of me!

That sort of talk, it seems, is the fine cake which they set in the middle of the table at "Evangelical" meetings. It is not meant to be eaten.

## QUESTIONS AT ISSUE.

*[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]*

### MULTIPLE PERSONALITY.

#### I.

READERS of Stevenson will remember, in the strange case of Dr. Jekyll and Mr. Hyde, the passage in which the doctor tells of his discovery of the mysterious draught which split his personality, and set that monster of iniquity—Mr. Hyde—free upon the world. "With every day," he says, "I thus drew steadily nearer to that truth, by whose partial discovery I have been doomed to such a dreadful shipwreck; that man is not truly one but truly two. I say two, because the state of my own knowledge does not pass beyond that point. Others will follow, others will outstrip me on the same lines, and I hazard the guess that man will be ultimately known for a mere polity of multifarious, incongruous, and independent denizens."

I know not whether Stevenson was aware that in those words he was setting forth, not a mere figment of the imagination, but what might be a sober description of the conditions of spiritual life associated with certain bodies. Several cases have now been studied and vouched for by medical men of good standing, in which what are to all appearance distinct personalities, differing from one another in character, knowledge and taste, contend for the use of one body.

It would be a strange experience to wake up one morning and find we had lost a day, or a week, or a month, out of our lives,

and had not the vaguest idea what we had done with it. It would be stranger still if we woke to find ourselves in entirely new surroundings, among people quite unfamiliar to us, who yet acted as if between us and them there existed certain perfectly definite and well understood relations. It would be a strange experience, I say, yet this is what actually happened to the Rev. Ansel Bourne, of Greene, R.I., who woke one morning in just such new surroundings, and called out in fright to the people of the house to tell him where he was. He found that for six weeks he, or his body, or some one masquerading in his body, had been carrying on business as a small tradesman at Norristown, Pennsylvania, but of this life he himself in his recovered identity had absolutely no knowledge. This case is vouched for by Professor James.

A much more remarkable and detailed series of alternations of personality has been recently studied and carefully recorded by Dr. Morton Prince.

In the spring of 1898 he was consulted by "Miss Beauchamp," a student twenty-three years of age, whom he found to be a neurasthenic of an extreme type. Ordinary treatment doing little good, he tried the effect of hypnotic suggestion, with very favourable results. One day he was startled by hearing his patient, when in the hypnotic state, refer to herself as "she."

"You are she," he expostulated.

"No, I am not."

"I say you are."

Again a denial.

Dr. Prince, unwilling to assist in what he considered to be the manufacture of a "dissociated" personality, refused to accept the distinction and treated the idea as nonsense. But the new-comer stoutly maintained her rights.

"Why are you not 'she'?" asked Dr. Prince.

"Because 'she' does not know the same things as I do."

"But you both have the same arms and legs, haven't you?"

"Yes, but arms and legs do not make us the same."

On another occasion, when the question was again put, "Why are you not she?" the reply came in a contemptuous tone, "Because she is stupid; she goes round mooning half asleep, with her head buried in a book; she does not know half the time what she is about. She does not know how to take care of herself."

Sally, as the new comer dubs herself subsequently, at first appears only in hypnosis, and then she is not allowed to open her eyes; later she succeeds in rubbing her eyes open, and gets, as she phrases it, to the top of the heap at last. A., as we shall call the original patient, was for a long time ignorant of Sally's claims to independent life, she knew nothing directly of either her thought or doings; so far as she was concerned, the time during which Sally was dominant was simply lost, except for the deeds—often very distasteful to her—which bore witness to it. Sally, on the other hand, knew all A.'s acts and thoughts, even such as had been forgotten by their perpetrator. Thus on one occasion when A. was troubled about some money she had lost, Sally was summoned by Dr. Prince, and explained that A. had herself torn up the notes on the way to his house



in mistake for a letter she no longer wished to preserve.

Sally continues to despise her unwilling partner, and is intensely jealous of the interest taken in her by Dr. Prince and others. She does all she can to render her life a burden to her, destroying her work, hiding her money, even sewing up her clothes. No wonder that A., who thought of all those things as being done by herself in a trance, was inclined to believe herself possessed. Here is one of the numerous letters written to her by her tormentor:—

“Do you know what I shall do if you don't write to me about the three farthings man immediately, as I asked you to? I shall put a little creepy grey mouse with cold feet, and a long, long, twisty tail down your back, and fasten him in so he will bite you. Consider this, little sister mine, and hump yourself. You don't half appreciate me—not half.”

Later a new personality, whom we shall call B., appears, whose thoughts Sally does not know, and who is entirely different in character from either of the others. While A. is patient, considerate, amiable, and of even temperament, though subject to fits of depression, B. is impatient, quick-tempered, considers no one but herself, and is apt to be rude and intolerant and violently angry if thwarted. Their tastes also are quite different, the one being fond of coffee, vinegar, oil, oysters, sherbet, cigarettes, &c., the other disliking all these things. Their manners and modes of dress were so different that Dr. Prince could often tell which was in possession the minute his strange patient came into the room.

B. finds herself in a very awkward position, for she has no memory at all of the last six years; all A.'s college friends and Dr. Prince himself are comparative strangers to her; she is obliged to resort to all sorts of fishing and guessing in order to conceal her strange ignorance. Nevertheless she is so much less nervous, so much more healthy-minded and independent than A., that for a time Dr. Prince believes that she is the real Miss Beauchamp.

Dr. Prince now found himself in a very unhappy state of mind. Moved by his belief that B. was the rightful owner of the body, he directed his efforts to keeping her in existence at the expense of his first patient A., who when she does appear, is so depressed at the way her habit of losing consciousness is gaining on her that the doctor feels as if he were committing a murder.

Meanwhile Sally, who to the outsider appears as a mischief-loving, irresponsible child rather than as the attendant fiend that she is in the eyes of her two companions, lends an element of comedy to the drama. She calls the new arrival the Idiot, because of her ignorance of all recent events, and angrily denies that she is a person at all. “If I were to learn French,” she demands rather piteously, “would you let me stay? I don't see why you all disapprove of me, why you all think me just a psychological phenomenon. I can't understand.” In the hope that it would lead to her personality being respected, Sally, who hated study, actually did set to work on French; this led to a quarrel between her and B., who found some of her exercises and made fun of them. In revenge Sally, who was able sometimes

to influence the limbs even when another member of the family was in the ascendant, made her pass a weary evening seated in a chair with her feet perched upon the back of another. “She looked just like an actress,” Sally commented gleefully, “and was so angry because she couldn't go out. She couldn't get her feet down.”

The extraordinary nature of the situation—another consciousness within oneself yet apart from oneself, compelling the humiliation and rejoicing in it, though it was her body also that was imprisoned—surpasses comment.

The facts of the case indeed are such that but for Dr. Prince's reputation and our knowledge of other well-attested instances of this weird multiplication of personality, they would be incredible. But hard as they are to believe and realise, an even harder task lies before us when we begin to inquire into their significance. This question, however, must be reserved for another article.

MARGARET DRUMMOND.

Edinburgh.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### LIBERAL CHRISTIANITY AND MR. CHESTERTON.

SIR,—In the controversy with Mr. G. K. Chesterton in *The Daily News*, the Rev. J. M. Lloyd Thomas, with all his fine power, has wielded his pen with prophetic force. Yet in one respect he appears to have wasted that elemental principle of time, which once used can never be recalled. He tells us that he has spent years “in trying to persuade his friend, Mr. Chesterton.” Surely a great mind might be much better employed. To be persuaded is to see something clearly and know that it is true. Of this state of consciousness it must be obvious that Mr. Chesterton is inevitably incapable. If he sees a thing clearly, and knows that it is true, he is bound to turn it into a paradox immediately. He cannot help it. It is his misfortune. No one blames him. It is, indeed, his liveliness. Truth is turned into folly, foolishness into a leading article, that into current coin, and money into bread and butter. The Rev. J. M. Lloyd Thomas spoke of that validity which waits upon movements sanctioned by the sincere support of those who live noble lives. In the same manner, one and the greatest of all the teachers sought support for the Gospel from those whom He named the “salt of the earth,” saying a little later, “Ye are the light of the world.” The orthodox and deeply reverential Mr. Chesterton, with that felicity in taste which, of course, in him is not surprising but habitual, says that “this sort of thing is all bosh.” This style of criticism is, to say the least of it, far from orthodox. One of our great moderns, with delightful delicacy, told the public in one of those confiding moments which are amongst the displeasing features of latter-day journalism, that he

married from sheer love of paradox. In the same way, it may be, in *The Daily News*, that the weekly jester with his weakly jests is orthodox just for the fun of the thing. By “orthodox” he appears to mean backward, unenlightened, non-intelligent, and unintelligible. Carlyle and Ruskin have pleaded for a broader church, and Lessing and Goethe for wider and a deeper Christianity. History will tell whether the victory is with these men and those who follow them, or else with Mr. Chesterton. Yet Mr. Chesterton is so young and lively that, as he settles down, he may change his views. Pretty Paradox may lose her charms. When Mr. Chesterton joins the Broad Church, this movement will have gained, all will admit, the supporting sanction of yet another Noble Mind. —Yours, &c.,

E. S. LANG-BUCKLAND.

Derby, April 12.

### HISTORIES OF CONGREGATIONS.

SIR,—A considerable number of congregational histories may be consulted at Essex Hall, and a list of them is being prepared for printing along with this year's Annual Report of the B. and F.U.A. Probably there are many others of which copies have not yet been presented to the Association, and as it is desirable to make the collection as inclusive as possible, friends will greatly oblige by helping in this direction.

The gift of printed or manuscript volumes, memorial records, collected press-cuttings, and similar historical materials, will be gratefully received; they may be addressed to the Secretary at the Hall. But, to prevent duplication, will intending donors please *first send particulars* of their proposed gift; word will be promptly returned whether to despatch the books, &c., or not.

The following histories (full or fragmentary) are already at Essex Hall. Friends will see whether they can increase the stock by the gift of others. We shall be glad of them at once. Here is the list:

Accrington, Ainsworth, Ansdell, Ashton-under-Lyne, Astley, Belfast (second), Birmingham (Old Meeting, Free Christian Society), Blackburn, Blackpool (N. & S.), Bolton (Bank-street, Unity, Halliwell-road), Bristol (Lewin's Mead), Burnley, Bury (Bank-street, Chesham), Chester, Chorley, Chowbent, Colne, Dean Row, Derby, Dewsbury, Doncaster, Dukinfield, Gee Cross, Gloucester, Halifax, Heywood, Hindley, Horwich, Ilkeston, Kidderminster, Lancaster, Larne, Leigh, Liverpool (Ullet-road, Hope-street, Toxteth, Mill-street), London (Hackney, Hampstead, Little Portland-street, Wandsworth), Loughborough, Manchester (Cross-street, Strange-ways, Upper Brook-street, Urmston), Nelson, Newbury, Newchurch, Newtownards, Norwich, Nottingham (High-pavement), Oldham, Padiham, Plymouth, Preston, Rawtenstall, Rivington, Rochdale, Rotherham, Sheffield (Upper Chapel, Upperthorpe), Stand, Stockport, Stockton, Styal, Swansea, Todmorden, Walmsley, Wigan (Park-lane).—Yours, &c.,

W. G. TARRANT.

Wandsworth, April 13, 1910.



THE PERMANENT CARE OF THE  
FEEBLE-MINDED.

SIR,—I have great pleasure in sending you the names of four more kind donors to the fund for which I asked help through your pages. I am, and so are my fellow-workers, most grateful to you and to the friends who have rendered us such substantial aid. We have now over six hundred pounds towards the thousand so urgently needed. As I anticipated, the last four hundred is harder to obtain than the first six. Still I do not despair of reaching the total. We are about to put in hand the improvements for which the money has been asked, and I am sure that those who have given it would be content if they could know how greatly these improvements will facilitate our work.—Yours, &c.,

MARY DENDY, *Hon. Sec.*

13, Clarence-road, Withington,  
Manchester, April 13th.

## Further donations from THE INQUIRER :

Mr. Thos. Harwood .....	£5	0	0
Mrs. Heywood .....	10	0	0
Mrs. R. Blake .....	5	0	0
A Friend .....	5	0	0
	25	0	0

## APPEAL FOR WINNIPEG.

THE Rev. S. Alfred Steinthal wishes to acknowledge the following additional donations :—

A Friend in Kent .....	£2	0	0
W. H., per the Rev. W. H. Drummond .....	1	0	0
Miss Preston, per the Rev. W. C. Pope .....	5	0	0
Miss Johnson .....	1	1	0
Mr. Johnson .....	1	1	0
The Rev. C. J. Street, M.A., LL.B. ....	0	10	0
Anon .....	1	1	0

MR. ALFRED SHAKESPEARE (secretary of Moseley Unitarian Christian Church), 24, Newton-road, Sparkhill, Birmingham, writes to us saying that he would be very grateful for the gift of a few Essex Hall Hymnals from congregations which have any to spare.

## BOOKS AND REVIEWS.

## MAD SHEPHERDS.\*

READERS who associate Mr. Jacks chiefly with the *Hibbert Journal* and a chair of Philosophy will hardly be prepared for the surprise of this book, though the discerning, who read some of these studies, when they appeared originally in our own columns, have been aware of a strong vein of humour and an unusual literary gift. One of the best criticisms of a lecture was once made to the present writer by an eminent man of letters in the following words :—“What a pleasure it is to listen to a speaker who nearly pulls one out of

one's chair.” We may apply the remark in paraphrase to these pages and say, what a pleasure it is to come across a book which must be read through at a sitting. It is an experience sufficiently rare in these days to be exciting when it comes, and to prompt us to rush forth Archimedes-like to announce it to the world. Such excitement is fatally subversive of the critical faculties, and it is not criticism we are after in this notice, a self-conscious kind of game which becomes a trifle wearisome, but first impressions of a strong and vital piece of literature.

But impressions of a closely-woven narrative, in which shrewd observation and sympathetic humour are too finely blended to be torn asunder, are not precipitated easily upon paper. The virtue of the book does not reside in its purple patches, though it has some unforgettable scenes, but in the sustained excellence of its human interest and its literary craftsmanship. Nine out of its thirteen chapters are concerned with the grotesque and arresting figure of the shepherd Snarley Bob, and the world of men and sheep in which he moves. We think it not unlikely that long after the *Hibbert Journal* has gone the way of most religious experiments Mr. Jacks will be remembered as the creator of Snarley Bob, and possibly he would have it so. Did he ever meet him in the flesh, wandering like Wordsworth's leech-gatherer on the lonely moor, or is he the figment of his own brain? It concerns us not to know, for the imaginative treatment of the man is certainly his own. It is an extraordinary study in dual personality. In one aspect, and to the eyes of most people, Snarley Bob is a peasant and a boor with a temper none too agreeable. But underneath, in the shy recesses of his own soul, he is mystic, holding converse with the stars.

“Yes, sir, there's things about the stars that fair knocks you silly to think on. And, what's more, you can't think on 'em, leastways to no good purpose, until they have knocked you silly. Why, what's the good of tellin' a man that it's ninety-three millions o' miles between the earth and the sun? There's lots o' folks as knows that; but there's not one in ten thousand as knows what it means. You get no forrader wi' lookin' at the figures in a book. You must thin yourself out, and make your body lighter than air, and stretch and stretch at yourself until you gets the sun and planets, floatin' like, in the middle o' your mind. Then you begins to get hold on it. Or what's the good o' sayin' that Saturn has rings and nine moons? You must go to one o' them moons, and see Saturn fillin' half the sky wi' his rings cuttin' the heavens from top to bottom, all coloured wi' crimson and gold—then you begins to stagger at it. That's why I say you can't think o' these things till they've knocked you silly. Now there's Sir Robert Ball—it's knocked him silly, I can tell you. I knowed that when I went to his lecture, by the pictures he showed us, and I sez to myself, ‘Bob,’ I sez, ‘that's a man worth listenin' to.’”

The shepherd's conversation is studded with bits of wayside wisdom, and a delightful sense of the topsy-turveydom of the world. He cannot abide the clever people who

think to explain everything by their much talking.

“There's old Shoemaker Hankin at Deadborough. Know him? Well, did you ever hear such a blatherin' old fool? ‘All these things you're mad on, Snarley,’ he sez to me one day ‘are nowt but matter and force.’ ‘Matter and force,’ I sez, ‘what's them?’ And then he lets on for half a' hour trying to tell me all about matter and force. When he'd done, I sez, ‘Tom Hankin, there's more sense in one o' them old shoes than there is in your silly 'ead. You've got things all wrong end up, and you're just baain' at 'em like a' old sheep!’ ‘How can you prove it?’ he sez. ‘I know it,’ I sez, ‘by the row you makes.’ It's a sure sign, sir; you take my word for it.

“Then there's all these parsons preaching away Sunday after Sunday. Why, doesn't it stand to sense that if they'd got things right way up, there they'd be, and that 'ud be the end on it? And it's because they're all wrong that they've got to go on jawin' to persuade people they're right. One day I was in Parson Abel's study. ‘What's all them books about?’ I sez. ‘Religion, most on 'em,’ sez he. ‘Well,’ I sez, ‘if the folks as wrote 'em had go things right way up they wouldn't 'a needed to 'a wrote so many books.’”

One of the best and most moving chapters is called “Snarley Bob's Invisible Companion.” We do not mean that it is sentimental. Mr. Jack's whimsical humour saves him from any approach to the pitfalls of the cultivated sentimentalist who writes about the poor. But moving it is. This Invisible Companion is a strange blend of floating memories of the Methodist prayer meeting and the stark life of the lonely man among his sheep. The figure of the Good Shepherd clung to Snarley Bob all through life, and the verse which describes Him as “giving his life for the sheep” summed up all the Scripture which he cared to remember. “With this Master, Snarley claimed to be on terms of intimacy which go beyond the utmost reaches of authentic mysticism.”

“As with most men of his craft, his old age was made grievous by rheumatism; there were times, indeed, when every joint of his body was in agony. All this Snarley bore with heroic fortitude, sticking to his duties on days when he described himself as ‘a'most blind wi' pain.’ We have seen what sustained him, and it was strengthened, of course, as he told some of us, by the belief that ‘the Shepherd’ had borne far worse. When at last the rheumatism invaded the valves of his heart, and every walk up the hill was an invitation to death, the old man still held on, unmoved by the doctor's warnings and the urgency of his friends. The Perrymans implored him to desist, and promised a pension; his wife threatened and wept; Mrs. Abel added her entreaties. To the latter he replied, ‘Not till I drops! As long as the Shepherd's there to meet me I know as I'm wanted. The lambs ha' got to be fed. Besides, the Shepherd and me has an understandin'. I'll never give in while I can stand on my legs and hold my crook in my hand.’”

\* Mad Shepherds and other Human Studies. By L. P. Jacks. London: Williams & Norgate. Pp. vii—251. 4s. 6d. net.



The death-bed scene is also finely described, and again with a strong pathos, which never loses its grip. Not a word is misplaced and there is not a word too much.

"About 4 o'clock he seemed to rally a bit, and asked me to put my arm round him and lift him up. So I raises him like, on the pillow, and gives him a sup o' water. 'What day o' the week is it?' he sez. 'Sunday mornin',' I sez. 'That's my day for the stars,' he sez, and a smile came over his face, as were beautiful to see. . . . No, sir, he weren't a smilin' man as a rule—he allus got too much on his mind—and a lot o' pain to bear too, sir. Oh, dear me! . . . Well, as I was a-sayin', he were as glad as glad when he heard it were Sunday. 'What's o'clock?' he sez. 'Just struck four by the church clock,' I sez. 'Then the dawn must be breakin',' he sez. 'Look out o' the winder, there's a good lass, and tell me if the sky's clear, and if you can see the mornin' star in the south-east.' So I goes to the winder and tells him as how the sky were clear and the mornin' star shinin' wonderful. 'Ah, she's a beauty,' he sez, 'and as bright as she were millions o' years ago!' . . . He must ha' lay like that for ten minutes, breathin' big breaths as though he were goin' to sleep. Then I see 'is lips movin', and I 'ad to bend my 'ead down to 'ear what he were sayin'. 'He's a-blowin' again. It's the tall shepherd—'im as wrote on the ground—he's got no dog, and 'is sheep's scatterin'. It's me he wants. Fetch the old whistle, Polly, and blow back. I want 'im to know I'm comin'.'"

There are four other Human Studies in the book, in which the imp of drollery has us fairly in his toils. "A Gravedigger Scene," and "Macbeth," and "Banquo" on the Blasted Heath" will be familiar to many readers of THE INQUIRER. The latter is a notable addition to the select literature of the tramp. But our space has run out, and our task of introduction is done. We acclaim with enthusiasm the creator of Snarley Bob.

KAMI-NO-MICHI, THE WAY OF GODS IN JAPAN. By Hope Huntley. Reiman. 6s.

THOSE who penetrate into the mysteries of the religions of the East invariably discover rare treasures of wisdom and beauty which we are beginning to value in the West as our theological margins widen. Some of these treasures are to be found enshrined in this story of Japan, the writer of which is filled with a great longing to see all religious aspirations merged in the supreme conception of an Immanent God which has been revealed to different races of men by the inspired teachers whose names they venerate. Miss Huntley has something yet to learn in the way of literary craftsmanship, but her story is pleasantly told, and she conveys with real sympathy and insight the atmosphere of Japan, with its flower-feasts and ghostly memories, where the doctrine of *igwa* (or Karma) has a power to assuage grief and dignify remorse which we Europeans, with all our

talk of evolution, can scarcely yet understand. This book will appeal to those especially who are familiar with the theories which identify Christ with Krishna, Amida, and the Buddha in the line of mystic Avatas; and we should like to make a present of it to some of those zealous missionaries who go out to the East with the intention of converting the "heathen" to their own particular dogmas. Like Pauline Erskine, who visits Japan with this object, they will probably lose some of their proselytising fervour when they have learnt something about the spiritual truths which are part of the devout Shintoist's daily life and thought. This, however, will not matter if they are content to pass on the message of the sweet Japanese girl, O Zuri San, to sectarians all the world over "and say with courage that till they, uniting, become but One, in Love, *their Christus cannot reign.*"

It is not easy to deal briefly with all the psychological causes and effects implicit in the word "sympathy," but Mr. T. Sharper Knowlson makes a praiseworthy attempt in "THE ART OF SYMPATHY" (Frederick Warne & Co., London, 2s. 6d.), to give a concise analysis of the emotions and ideas which stimulate our humaner activities. Those readers, however, for whom democracy does not constitute a danger-signal, pointing to probable national disaster, will find themselves unable to agree with the somewhat half-hearted conclusions at which he arrives in his attempt to prove that we are over-developing our sensitiveness to misery and pain.

Nothing is worse than that morbid and sentimental pity which is so easily awakened by the sight of suffering, but which rarely issues in practical efforts to cure the evil it deplores; and undoubtedly the less of this we have the better. But it does not follow that because some people are weakly emotional, to no purpose, everybody who tries to make the lot of the average human being happier is the victim of exaggerated feelings that lead the reason astray. The "tendency to place undue stress on universal goodwill," and to work for the welfare of others, which is apparently so much to be feared, although it is, "no doubt a moral proceeding sanctioned by humanity and religion," cannot be explained away and discredited so glibly.

Mr. Knowlson is often both wise and shrewd, but he is a little afraid of the great ethical principles which are urging men more and more to try and uproot the social injustices which have been so often ignorantly regarded as irremediable; consequently he has to drag in again that old theory of the necessary "discipline of suffering" which we are disinclined to insist on nowadays, at least when we are dealing with the poor and unfortunate. And when we reach the end of the book we feel that we are left, after all, in a fatalistic quagmire, from which we trust to be rescued by a prophet with a more hopeful evangel.

#### PUBLICATIONS RECEIVED.

From Messrs. CONSTABLE:—The Ascending Effort: By George Bourne. 4s. 6d. net. Night Shade: By Paul Gwynne. 6s.

THE PRIORY PRESS:—A Book of Prayers, and an Essay on the Orthodox View of Sin: By Victor Reinaecker. 2s. 6d. net.

SMITH ELDER:—Canadian Born: By Mrs. Humphry Ward. 6s.

WILLIAMS & NORGATE:—Mad Shepherds, and Other Human Studies: By L. P. Jacks. 4s. 6d. net.

The International Journal of Ethics.

#### LITERARY NOTES.

SIR THOMAS E. FULLER, K.C.M.G., who since his retirement from the post of Agent-General for South Africa has resided at Brighton, has written a monograph on Cecil Rhodes which will shortly be published by Longmans, Green & Co. It will embody information resulting from the personal friendship of the author with Mr. Rhodes, and will contain portraits and other illustrations.

\* \* \*

MRS. HUMPHRY WARD's new novel, "Canadian Born," was published this week by Messrs. Smith, Elder & Co. The possibilities of Colonial expansion have awakened Mrs. Humphry Ward's enthusiasm, and she typifies in her hero the energy, the independence, and the future of Western Canada,

"Where you run clean out o' fences,  
And a man has elbow room."

\* \* \*

THE Oxford University Press will publish immediately a new book by Dr. Sanday, entitled "Christologies Ancient and Modern." Dr. Sanday's object has been to make clear leading principles, unencumbered by details, in a form in which they can be understood by the general public.

\* \* \*

M. ÉMILE BOUTROUX, of the Sorbonne, is Hyde Lecturer at Harvard this spring, where he is to lecture on Pascal, Comte, "L'Essence de la Religion" and "Le Mouvement Philosophique Contemporain en France," in addition to giving eight lectures to students of philosophy. Dr. Hugo Munsterberg, author of "The Americans," and Professor of Psychology at Harvard, is to be next year's exchange professor at Berlin.

\* \* \*

SIR WALTER SCOTT, the well-known railway contractor and publisher, who died last week at Mentone in his 84th year, was a self-made man. His parents were exceedingly poor, and he started working very early as a stonecutter. He was, however, marked out for success, but to most people who associate his name with the "Canterbury Poets," the "Camelot Classics," or "Great Writers Series," it will come as a surprise to learn that he was a colliery proprietor, owner of steel, iron, and chemical works, and director of many industrial and business concerns. Sir Walter published, it will be remembered, many translations of the works of Tolstoy, of Ibsen (when he was by no means popular), and of other foreign writers.

\* \* \*

THE novels and tales of Björnstjerne Björnson are being published by Messrs.



Heinemann in a new edition at 3s. a volume, edited by Mr. Edmund Gosse. "Synnövé Solbakken," the idyllic romance which made him famous, was published in 1857, and as the fruit of his old age we have "Mary," which is full of the mental vigour and freshness of youth which Björnson never seems to have lost.

\* \* \*

THE April double number of the *Bookman* contains some interesting articles on Maeterlinck by Alfred Sutro, Holbrook Jackson, and Jane T. Stoddart, together with numerous portraits, and delightful pictures of the Abbey of St. Wandrille in Normandy, where the Belgian writer and his wife spend their summers. There are also some excellent pictures of scenes from the "Blue Bird," and the magazine itself, appropriately enough, has a blue cover.

## FOR THE CHILDREN.

### HOW CHRISTIANITY CAME TO NORTHUMBRIA.

LONG, long ago, it was the custom every year for a great number of men and women to make a pilgrimage to Canterbury Cathedral. The journey was often long and tedious, for there was no means of travelling except on horseback or on foot. To make the time pass pleasantly it was suggested that different people should tell stories, and our English poet Chaucer retold these stories in a book called "The Canterbury Tales." One of the most beautiful of these tales is that of Constance, as told by a lawyer.

Constance was the daughter of an Emperor of Rome who lived in the days when Christianity was new to the world. She was very sweet and kind, and everyone loved her and talked of her goodness, so that even the Syrian merchants who came with their goods to Rome carried back reports of the beautiful maiden. So much did they tell of her that the Sultan of Syria felt he must have for his wife this fair lady, who was so full of love and sympathy and help, and he sent messengers to Rome, saying that if Constance would marry him he would give up his Mohammedan religion and become a Christian. Naturally Constance was very sad at the thought of going to a strange and heathen land, but the emperor her father urged upon her that all Christians should make sacrifices for Christ, and held out to her the hope that through her all Syria might become Christian. So Constance bade farewell to all that she loved, and went to the Sultan with his ambassadors. She received a royal welcome even from her future mother-in-law, who in reality had only hatred in her heart, and plotted to destroy her son and his wife so that she might become the ruler of Syria. But she pretended to become a Christian with the Sultan and his knights, while she matured her plans. The day before the Roman knights who had escorted Constance were to return to Rome, the Sultan's mother gave a feast, into the midst of which her soldiers rushed, killing the Sultan and many others. Constance they

carried away to a ship, on which they placed her alone, and left her to find her way back to Rome as best she could. Poor Constance was very sad, but she prayed to God, and lived each day trustfully and hopefully, till she was brought to the coast of Northumbria, the northern part of heathen Britain. She was found by the keeper of a castle, who took her home to his wife, Hermegild, who made her happy, and kept her with her, though Constance was afraid to tell her history. Little by little her sweet nature made everybody love her, and it was not difficult to persuade the castle-keeper and his wife, and others, to listen to the story of Christ, and to become followers of Him. Some people had heard the story before, but dared to worship God only in secret. Among all those who loved Constance was one wicked knight, who wished to marry her, and because she would not, he killed Hermegild and tried to fasten the guilt upon her friend. So great was Constance's faith in God that she prayed only to Him to show her innocence, and the cruel knight was struck dead for his sins of murder and lying. The king of Northumbria, Alla, was so moved by her beauty and sweetness that he allowed her to tell the story of the religion which helped and guided her, and soon most people in the land became Christians. Alla married Constance, and they were very happy till the king had to go away on a journey, and while he was gone his wife had a little son. The mother of the king was again cruel to his wife, and sent false messages so that the keeper of the castle received orders (which seemed to come from the king) to send Constance and her son at once out of the land. He was very sad, but dared not disobey, so he prepared a ship with every comfort, plenty of food, large tanks of water, rich clothing, and sent the poor queen and her baby son out alone on to the wide sea. Constance was very anxious for her little one, but things went well, and he was a great companion to his mother as the years passed by.

Meanwhile, the Emperor of Rome had heard of the terrible doings in Syria, and had sent an army to avenge his daughter. On their return journey the ships passed the weather-beaten one in which were Constance and her son, whom they took on board. Constance had aged so much that no one recognised her, and she did not dare to tell her history lest her father should take revenge on the husband whom she still loved. This king, Alla, was terribly sad when he reached home and found his wife and child gone. He very severely punished his mother and the treacherous messenger, but this did not ease his aching heart, and remembering the teachings of his beloved wife he determined to go on a pilgrimage to Rome. Here he saw his son Maurice, whose beauty reminded him so painfully of his lost wife that he made many inquiries till he found Constance, who freely forgave him when she heard his story. How glad was Constance's father when his daughter was restored to him, with her beautiful son and brave husband, and what rejoicing was there in Christian Northumbria when the king returned with the dearly loved and long-lost queen, and the handsome little Prince.

E. F. B.

## MEETINGS AND SOCIETIES.

### BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

#### ANNUAL MEETING.

THE annual meeting took place on Monday, 11th inst., in the Chapel, under the chairmanship of Miss H. Brooke Herford, and there were also present: Messrs. C. F. Pearson, N. Tayler, A. A. Tayler, Rev. John C. Ballantyne, and others.

Tea having been served, and the meeting opened with organ voluntary and hymn, Mr. A. A. Tayler read the Committee's report, which touched upon the various outstanding events of the year, the establishment upon sound basis of the Men's Club and its various sections, the opening of the new club premises by Mr. J. F. L. Brunner, M.P., the success of the newly-formed 'Blackfriars' Guild,' and the loss sustained by the Chapel and Mission in the death of Mr. S. S. Tayler, who was so closely connected with its work and worship throughout his long life.

Then followed the report of the treasurer, Mr. W. S. Tayler.

The year began with a deficit of £50 6s. and ended with a deficit on the general account of £61 9s. 9d. New annual subscribers are greatly needed. The expenditure on the building account (£778 5s. 9d.) has been met with the exception of £50 3s. 3d. This makes a total on the two accounts of £111 13s. due to treasurer.

The Minister then read his report for the year, in the course of which he said:—"In such an institutional Church as ours it is my firm conviction, often expressed and borne out by experience, that our power to spread the Kingdom of God in our neighbourhood comes, not only when each one of our many activities is raised to its highest efficiency of working, but when all our societies, classes, &c., are wisely co-ordinated and united; when by a true living and loving association of the workers all are imbued with one clear aim; all are dedicated to the spread of one glad Gospel. . . .

"By a glance at the Monthly Calendar, this principle will be found at work in the field of temperance, work among boys, &c., and it gives me special pleasure to record that this year has seen the opening of the new Men's Club premises, which has served most adequately to bring to its fruition the work of establishing, upon firm bases, the various sections of our work among young men, and of linking up these, also, into a living, organic association, with central governing body, constitution, &c., and with efficient committees for its several sections. And, further, just as in our work among boys we are federated with others in a similar field, outside our own immediate circle, gaining thus increased strength, so are our Men's Club sections affiliated with the large amateur athletic societies, and we are now applying for affiliation of the 'Stamford-st. Chapel Men's Club' to the large 'Federation of Working Men's Clubs,' which embraces so many of the societies in London similar to our own.

"Elsewhere in this report will be found reference to the loss we have sustained by the death of our late leader Mr. S. S. Tayler,



whose life was so intimately linked with the life of our Chapel for many long years.

"The work of the Boys' Own Brigade has rapidly increased during the last two years, and though not connected with the Chapel and Mission, except through our own Company (which was the original company of the Brigade), it may be of interest to friends to know that there are now five Companies in London, two in Liverpool, one in Sheffield, and hope of further branches in Bolton, Manchester, Leigh, &c. The work of the Brigade, of its organisation, its camps, its united religious services, the lectures in various towns under its auspices, &c., is engrossing and full of inspiration for me, and I can testify that as the movement spreads and deepens its influence, so will our own Company, and thus all the work among the young lads in our Chapel gain in strength and solidarity. . . .

"I would conclude this report with reference to the Pastoral work, which plays such an important part in the life of the missionary. During the year we have secured good positions in business for several of our younger members, boys and girls, in some cases effecting advisable changes in the sphere of work; and where illness has called for our help, or for hospital treatment, or convalescence has required care, or where support or guidance in other directions has been sought, I have endeavoured to respond to the call. The work is large in its demands, and my only wish is that time and strength were sufficient to enable me to be of greater service."

The résumé of the work of the Sunday-school, read by Mr. Barham, the Hon. Sec., reflected a thoroughly successful year of activity on behalf of the teachers and other workers in the schools, and referred to the satisfactory state of the finances, and to the increased interest shown throughout the year by scholars and teachers alike in the schools, and in the various societies directly connected with it, such as the Scholars' Library, Teachers' Library, Monthly Conference, Teachers' Preparation Class, &c. The total number of scholars on the roll at the close of the year was 152, the average attendance having been 117.

The remainder of the reports, referring to the Provident Banks (for Adults and Children), the Men's Club, Young Women's Club, Boys' Own Brigade Company, Band of Hope and Mercy, Popular Concerts, Mothers' Meetings, Guild, &c., were taken as read, and Miss Brooke Herford then moved the adoption of the reports in a graceful speech, touched with humour, and showing insight into the work of our Domestic Missions. Having gained experience of such work both in America and in England, she was able, as it were, to look at such organisations from a distance, and to recognise the distinguishing characteristics of our mission work in England. It was marked, she observed, by a persistence and perseverance on the part of the helpers, by a quiet but zealous consecration to their voluntary labours, which was the guarantee of their success. She saw, however, great room for increase in the ability to draw new workers into the ranks. The report had compared the mission helpers to an army with its officers and its organisation; she would suggest that a new

officer be added to the staff, whose duties would be those of recruiting sergeant, ever to be on the look-out for likely men and women to take up new work, or to fill up the gaps left by those who had fallen out of the ranks.

The motion was seconded by Mr. Jenkinson, a member of the evening congregation, who spoke of the benefit he had received from the services in the chapel.

It was proposed by Mr. Barham, and seconded by Mrs. Mace, that the committee and officers for the ensuing year should be as follows:—Committee, Mrs. Midlane, Miss M. A. Mace, Miss L. Martineau, Rev. W. Copeland Bowie, Rev. G. C. Cressey, Messrs. A. W. Harris, I. S. Lister, G. Ling, C. F. Pearson, Percy Preston, H. H. Quarmby and J. Welch; Hon. Treasurer, Mr. W. S. Tayler; Hon. Secretary, Mr. A. A. Tayler; Auditors, Mr. H. B. Lawford and Mr. N. M. Tayler.

The Rev. J. C. Ballantyne then moved the following resolution:—"That this meeting congratulates the Committee and Workers on the completion of the new club rooms and tenders its hearty thanks to Mr. C. F. Pearson and the other friends whose generous aid has rendered the scheme possible."

The resolution was seconded by Mr. C. Rigby, and carried. A further resolution, proposed by Mr. N. M. Taylor, and seconded by Mr. Fred Welch, that the hearty thanks of this meeting be given to the Rev. J. C. and Mrs. Ballantyne, and all who have assisted in the work of the Mission and Chapel during the past year, was passed with cordial acclamation, and Mr. C. F. Pearson then proposed a vote of thanks to Miss Brooke Herford for presiding, which was seconded by Mr. J. Welch, and passed unanimously.

#### NATIONAL CONFERENCE GUILDS' UNION.

##### ANNUAL MEETING AT SHEFFIELD.

THE ninth annual meeting of the Guilds' Union was held at Upperthorpe Chapel on Saturday, April 9. The Council met in the afternoon, and the secretary, Rev. C. M. Wright, submitted his annual report of the work of the Union and its affiliated Guilds during the past session. At the annual business meeting, held immediately after, the following officers were elected:—President, Rev. J. J. Wright; vice-president, Rev. John Ellis; treasurer, Mr. H. P. Greg; hon. secretary, Rev. C. M. Wright. In the evening there was a united gathering of Guild workers and friends in the chapel. Addresses on the general theme of "Young People and the Church" were delivered by Mrs. Sinclair (Sheffield), Rev. F. H. Vaughan (Mansfield), Rev. Joseph Wood (Birmingham), and Rev. J. J. Wright (Atherton). Rev. John Ellis, retiring president, commended the Guild movement to the meeting, and the secretary expressed the thanks of the Guilds' Union to the Rev. A. H. Dolphin and his fellow-workers for their hospitable reception. The annual report and treasurer's statement will be published as soon as the result of the essay competition is known. Ten essays on the subject of "The Life and Teachings of Joseph Mazzini" have been sent in.

#### LEAVING NEW ZEALAND.

##### FAREWELL TO THE REV. DR. AND MRS. JONES.

THE Unitarian Free Church was crowded on February 16, the occasion being a farewell conversation to the Rev. Dr. and Mrs. Jones, who leave for England next Friday week. Mr. J. M. Richardson, who presided, said Dr. Jones had "shaken up the dry bones," and had taught his congregation to think. He had been in Wellington four years, and it was a pity he was not here permanently. Dr. Jones had been ably assisted by his wife. Professor H. Mackenzie said that five years ago a few men and women upon whom the ordinary popular forms of Christian religion had ceased to have any influence, met together, and the nucleus of the now flourishing Unitarian Church was formed. Dr. Jones arrived a year later, and through the enthusiasm of him and Mrs. Jones the movement had progressed wonderfully. Dr. Jones was still a student, and that accounted to a large extent for his success as a preacher of the gospel. When a clergyman ceased to be a student his influence to a large extent ceased also. Dr. Jones was going home for further study, and was not ashamed to say so. He hoped Dr. Jones would see his way to return here some day and continue his great work. On behalf of the congregation he presented Dr. Jones with an illuminated address and a purse of sovereigns.

Miss Mary E. Richmond eulogised the work done by Mrs. Jones. She had set the women of the Church an example of untiring work. On behalf of them she handed Mrs. Jones a gold watch and chain as a souvenir of the esteem in which she is held.

The Hon. T. W. Hislop spoke in high praise of Dr. and Mrs. Tudor Jones.

Dr. Jones said he was extremely grateful for the great kindness which had been extended to him and his wife all the time they had lived in New Zealand. He had come amongst them an unknown man, and the newspapers had given him a three-line notice for his first sermon. Since then, however, they had published many thousands of lines, and he could only say that all the Wellington papers had been very just towards the liberal religious movement. He referred to the sermons which had been preached against him four years ago. It had been said that he would not get a chance and would go home a failure. The result, however, spoke for itself. In four years a sum of £3,500 had been raised, a fine church erected, and the minister was paid a bigger salary than was given by more than half the churches in Wellington who boasted of having existed nearly one hundred years. On behalf of himself and his wife, as members of the church, he had great pleasure in handing over £25 to the building fund. If the church had any difficulties in the future concerning the small debt now owing, he would undertake to raise the necessary funds in England.

Mrs. Jones also returned thanks.

##### DR. TUDOR JONES' FAREWELL ADDRESS.

Dr. Tudor Jones, addressed the people for the last time on February 20. The congregation crowded the church, schoolroom, and vestries, and many had to go away for want of room. The preacher, who was evidently affected by his approaching departure, expressed the difficulty with which he was able to speak torn as he was by the impending break of associations, of friendship and loyalty. He came, he said, to Wellington in March, 1906, an absolute stranger, with hopes which he hardly dared would be realised. But the kindness and loyal exertions of the many friends he had made had carried his dream into a reality. The British and Foreign Unitarian Society had sent him with a parcel of 100 hymn books out here, thinking that would meet the demands of his congregation for a long time to come, but he had had to take for 200 more books the week after he arrived. From the day he first delivered his message in the Druids' Hall he had met with a cordial response from the people, and since then the movement of liberal religion had gone steadily forward. To-day they had the help of men who for the previous twenty years had taken no interest in church matters. Many of these men had, as their share of the



work, to take on ecclesiastical burdens, and in doing so had appeared to take on a fresh lease of vigorous life.

Dr. Jones related the incidents of his own career which had caused him to leave orthodoxy for what he felt to be a divine call to freedom of thought and expression. He had experienced many trials and difficulties in carrying out his ideals, but he had never lost heart, and had proved to himself and those who knew him that the truth shall not only make a man free, but freedom shall make him strong. He begged of his listeners to search deep their own thoughts and experiences to ponder on existence, and then live as far as each was able, the dream each dreamt. With every attempt to realise an ideal came accumulated capacity to gain the goal, which, even if never reached, gave a strength and a resoluteness of character which in the truest sense is religion.

When speaking on the growth of the liberal movement in theology and religion, Dr. Jones stated that it permeated all the churches, the pulpit and the pew. To-day, if the Unitarian body could build seven churches they could get seven preachers who now are in various orthodox churches of the country, and who feel the bonds of creed and dogma by which they are bound. The ideal of the Unitarian movement was not alone iconoclastic. They pulled down nothing which they felt could not be replaced by something better. Just as they had pulled down a Chinese laundry and built a beautiful church, so they tried to raze to the ground the archaic theories of superstition and traditional theology and build up a temple of Truth and Goodness. We had no right to live on the ideas of our ancestors, but must live according to the knowledge and needs of our own day, and salvation consisted of character, carefully tended in the bud, blossoming into flowers and bearing rich fruit. The mind of man must be cultivated but religion did not consist of mind alone, but could not exist without a demand on the intelligence of man. What was needed was a deepening of the emotions as a result of the convictions of the will. Dr. Jones concluded his address by asking for a determined effort on the part of his hearers to walk in the path which in their best and noblest they saw lying before them, regardless of the whither it went or what energy and determination it demanded.

At the close of the address, the Rev. D. Meadowcroft, late Congregational minister in Melbourne, expressed his pleasure at being allowed to speak a few words in a Unitarian church. He had, he said, in the twelve months he had known Dr. Jones had much pleasant intercourse on the fundamentals of religion. He asked them, as a man who knew the loving and devoted service which Dr. Jones had ever given them, to be true to the ideals which he preached, and to remain true to a cause which was for the freedom of religious thought. He felt himself that if any question was to be asked it would not be "Brother, what didst thou believe?" but "What didst thou love?"—not "Credo," but "Amo." After the Benediction had been given many of the congregation waited to take farewell of Dr. Jones and wish him "God speed."

#### SICKNESS AND DESTITUTION.

LECTURE BY MRS. SIDNEY WEBB.

MRS. SIDNEY WEBB gave an admirable lecture at St. James's Hall on Monday evening, her subject being "Public Health Administration as a Means of Reducing Destitution." Sir Frederick Pollock, who presided, referred to the debate on the Bill embodying the Minority proposals which had taken place in the House of Commons during the previous week, and said it was satisfactory to know that Parliament was at last going to take up this great subject. He then gave an interesting historical retrospect, going back to the time of Elizabeth, and the first Poor Law, when no account was taken of the causes which led to destitution. He pointed out that both the Majority and the Minority Report prove conclusively that a state of things exists which cannot be allowed to go on, and if the proposals of the latter were regarded as Socialistic, he would remind them, as a student of history, not only that it was foolish to talk as if the world was coming to an end because we are asked to alter our bad habits,

but that the golden age of individualism never existed in this country for one day, the old-fashioned Whigs notwithstanding.

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Mrs. Sidney Webb said that destitution follows from some failure to fulfil certain obligations on the part of the individual or the community. These obligations were threefold. It is incumbent upon a person, firstly, so to act as not to cause death or disease to others; secondly, so to act as to keep his dependents in good health, and, thirdly, so to act as not to impair his own usefulness to the community through bad health or other causes. These personal obligations, however, cannot be fulfilled unless the social obligation to alter environment in such a way as to make it possible to carry them out is brought into play, and as soon as people outgrow the old belief that disease was an act of God which we could not alter, the idea began to grow that under certain conditions it could be prevented.

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This idea was the one which Edwin Chadwick, secretary to the Poor Law Commission in 1834, embodied in a report in 1838, particularly in regard to the scourge of typhus, which, as he pointed out, was responsible for as many deaths during the year as the number of people killed at the battle of Waterloo. Chadwick's great report was a very important one, for it established the conclusions at which he had arrived, and which we are acting upon more and more at the present day. He found that the conditions under which the poor lived led to an appalling mortality, and to much physical misery, in other words, to the depression in health of the survivors. This physical misery was the direct cause of drunkenness and immorality, and resulted in a horribly low standard of thought and feeling, and mental capacity. Finally he proved that most of the evil conditions he condemned were preventable if the community chose to set about enforcing the obligations of the owners and occupiers of houses and workplaces, carrying out at the same time its own obligations in regard to sanitation, &c.

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Mrs. Webb went on to show how these ideas had developed, and gave a most lucid and interesting account of the work of the Poor Law right up to the present time in its dealings with the sick poor. She pointed out that this has been largely unsatisfactory, chiefly because it does not attempt to do anything for a person until he is destitute as well as ill, and that it cripples the more efficient and admirable Public Health Authority, which cannot act as effectively as it might do while it is hampered by obsolete machinery, and bound down to the non-moral considerations on which the Poor Law bases its actions. In the case of lunatics and the feeble-minded, no other conclusion was possible but this, that we must go to the root of the mischief, and prevent the causes which led to the increase of the mentally unfit. The same idea applied to other evils. She particularly wished it to be realised that the activities which had resulted in the Royal Commission on the feeble-minded, and the Poor-Law Commission, were based on a strictly moral, not on a materialist view of society, and that, if we want to prevent destitution, we must both improve character and enforce parental responsibility. Under the present system the enforcing of parental responsibility is not provided for.

#### LABOUR AND LIFE.

An interesting experiment is being tried at Mansford-street Church and Mission, Bethnal Green, where conferences are held in the upper club room each Sunday afternoon for interchange of ideas. On February 27 Mr. Herbert W. King, of Manchester College, Oxford, opened the conference on "How the British lost Britain." In a simple and illuminating address, illustrated by diagram, the lecturer gave those present a clear idea of the manorial system of land tenure and social usage, and of its transition through the periods of commutation, stock and lease, and enclosure, to the present methods of capitalised industry and

landlordism. Originally the people had their rights upon the land, graded according to social position, it is true, but nevertheless certain; to-day the people have none, as such. The lecturer's avowed intention of giving a background to politics from which judgments can be formed was admirably achieved.

On March 6 Mr. George Quinn introduced the subject "Socialism." Examples were given of successful municipal enterprise that carry beneficial results to the community, and he pleaded for an extension of these to their logical conclusion. It was a sane and temperate plea for each life to have the opportunity of healthy, natural development.

On March 13 "The Advantages of Socialism" was treated by Mr. T. J. Clay. His first point was the elimination of waste; the present overlapping of machinery and effort being as unnecessary as it was deplorable. Another advantage would be the possibility it opened up for greater continuity of scientific investigation; modern detached and individualistic methods only fostering suspicion and jealousy and hindering progress. Then we might hope for the swifter advance of medicine and hygiene in their application to human needs; and, more important still, Socialism would afford a richer opportunity for all men to live nobler lives.

On March 20 Mr. Percy Page read a paper answering "Some Objections to Socialism." An objection always levelled against Socialism was that "human nature must be altered first." As far as he could see, human nature was in the main made by its environment, and he argued that if you improved the conditions, the likelihood is that you will improve the character of mankind. Private possession is permissible, but not to the injury of the community; and dirty work, another ghost, would be accomplished by mutual co-operation, and by this means, too, the quantity can be easily lessened. The "impracticability of Socialism" was being solved by the gradual process of evolution, and its progress was manifest in municipal and national affairs.

On March 27 an address on "What we must do for Socialism" was given by Mr. Alfred Thompson, in the course of which he said that if the great experiment ever came to be tried, it would either prove the most brilliant success or the most pitiful failure history has ever seen. The ideal was nothing less than the veritable establishment of the Kingdom of God on earth, and it would require the use of every one of the beatitudes to accomplish it. What we must do for Socialism was to prepare the ground for its right reception. It needed a race living in daily communion with great ideas—class-consciousness, for instance, must be enlarged to a truly catholic idea of brotherhood embracing the whole of humanity, for this was the cheapest, the most efficient, and the most permanent "Dreadnought" man can make. Discipline self-imposed was a first requisite for noble manhood, and we can measure the growth of civilisations by their self-imposed restrictions. Renunciation and sacrifice were the path to true self-hood and freedom, and if we can plant and foster such qualities in the race to any remarkable degree we shall have done much for Socialism. The hope of the future lies in the nature of humanity, which seems essentially divine, is eminently teachable, and reveals a past of constant ascent.

Some interesting subjects are announced for this month, amongst which are the following: "Christianity and Social Construction" (Mr. Thomas Barnett), "What wilt thou have me to do?" (Miss F. L. Staff), and "Theodore Parker" (Rev. G. Cooper). The meetings in April are open to women.

#### THE LATE REV. J. HIRST HOLLOWELL.

At the meeting of the Northern Counties Education League held this week at Manchester, it was reported that good progress was being made with the Hirst Hollowell Memorial Fund. The commission for a bust in bronze has been placed with Mr. John Cassidy, of Manchester, and the preparations for the memorial volume are well in hand.



The volume will be much more than a mere biography. It will be divided into two main parts. The first, dealing with the life and personality of Mr. Hollowell, will be written by some of his oldest friends. Dr. Stuart Reid has been invited to contribute the earlier part, and the Rev. William Evans, who was associated with Mr. Hollowell during the strenuous years of his Rochdale ministry and the whole period covered by the formation and work of the Education League, will tell the story of those events. The second main part of the volume is to be devoted entirely to a sketch of the rise of the various ideals in education and the gradual emergence of the principles of popular control, for which the League stands. Mr. W. Claridge, M.A., the chairman of the Executive Committee of the League, a former chairman of the Bradford School Board, and a recognised authority, whose works on education are widely known and appreciated by educational experts, will write this section of the volume. It is the intention of the League to produce a volume which will be a work of standard reference for Educationists.

Subscribers of 5s. and upwards will receive a copy of the volume free, and copies will also be presented to all the great public libraries.

Mr. Charles Peach, the new secretary of the League, who will assist in the editorship of the volume, will be glad to receive further donations to the fund, which should be sent to the offices of the League, 5, Cross-street, Manchester.

#### SUNDAY SCHOOL ASSOCIATION.

##### PROGRAMME OF ANNUAL MEETINGS.

THE delegates from the district unions and Sunday schools, together with the officers and committee of the associations, will meet at Essex Hall at 10.30 a.m. on Tuesday, May 17. Luncheon will be served at the Holborn Restaurant at 1 o'clock. The business meeting will follow at Essex Hall, the President (Mr. Howard Young, LL.B.) taking the chair at 3 o'clock. Following this meeting afternoon tea will be served. At 5 o'clock the President will again take the chair, and Miss E. R. Murray, of the Maria Grey Training College, will read a paper on "Froebel and the Religious Development of a Child," to be followed by discussion, opened by Dr. F. W. Foat.

#### INDIAN ENTERTAINMENT.

At the Indian entertainment which is announced to be held at the Caxton Hall, Westminster, Friday, April 22, there will be a performance in English of scenes from the great Epics of ancient India, the Mahabharata, the Iliad of India, and the Ramayana, the Indian Odyssey. Sita, the heroine of the Ramayana, is the ideal of womanhood, and holds undisputed sway in the hearts of millions in the Far East. The literature of the world has not produced a higher ideal of womanly love, womanly truth, and womanly devotion.

There will also be a performance of some of the scenes in the poems of Sarojini Naidu, the gifted authoress who, a few years ago, spent some time in London, where she endeared herself to a large circle of friends.

The object of the entertainment is to raise a fund for training and educating Indian girls in England with a view to their returning to India and introducing methods of teaching in that country. At present it is necessary that training should be gone through in England; later on, when there are more trained teachers in India, it is hoped a Training College for Women will be started in Calcutta. Indian women earnestly appeal to all those interested in India to help them in this effort they are making for their own education and advancement. It is necessary to raise funds without delay. Nearly £100 was collected last year, and about £100 was also raised by Indian sympathisers. A young Indian lady, who has had some experience in teaching, is ready to come over.

The entertainment will be of unique interest, and several talented Indian ladies and gentlemen will take part in the programme.

Full particulars about tickets are given in our advertisement columns.

## NEWS OF THE CHURCHES.

**Bootle Free Church.**—The annual meeting of members and friends was held on Thursday, April 7, in the Free Church Hall. There was a reception by the chairman of the congregation, Mr. W. J. Pidgeon, and Mrs. Pidgeon, after which the secretary (Mr. L. W. Lewis, B.A.) read the annual report. A review of the various activities of the church showed an inspiring degree of energy and life, and the interregnum between the removal of Rev. J. M. Mills and the coming of the Rev. H. Dawtrey, B.A., had resulted in no serious lapse, but rather displayed a gratifying amount of zeal and loyalty. The treasurer (Mr. James Eccles) presented the statement of accounts, and the minister addressed the meeting on the subject of what their church stood for in Bootle.

**Chorley.**—The Rev. W. T. Bushrod completed the fifth year of his ministry on Sunday last, when anniversary services were held. There has lately been a gratifying revival of interest in the work of the chapel.

**Cwmbach, Aberdare.**—A service was held at the Unitarian Church last Tuesday evening under the auspices of the Postal Mission and at the invitation of the friends in the place, with the object of propagating our principles and creating more interest in the movement. The Rev. Melchizedek Evans (Aberdare) introduced, and the Rev. J. Park Davies, B.A., B.D. (Pontypridd), gave an address on "Unitarianism and Progressive Thought." Some remarks by Mr. L. N. Williams, J.P., and a vote of thanks to the lecturer, brought to a close what was, under the circumstances, a fairly successful and encouraging meeting.

**Gainsborough.**—The 222nd anniversary of the church and the first anniversary of the settlement of the Rev. W. R. Clark-Lewis has just been held amid many encouraging signs of growth and success. Last Sunday evening the Rev. C. Hargrove, M.A., of Leeds, preached to a good congregation, and on Monday evening he lectured on "The Story of Two Hundred Years' Evolution, or How Beaumont-street Church became Unitarian," to an audience which completely filled the chapel.

**Horsham.**—With the Rev. F. K. Freeston's lecture on "A New Calendar of Saints," another successful winter's evening course comes to its conclusion. The previous lectures have been given by the Revs. W. G. Tarrant, George Critchley, and Henry Gow, the subjects treated of being "Jerusalem" (with lantern slides), "Oliver Wendell Holmes," and "Heresy in Religion and Morals." Many residents in the town who are not connected with the church, but who look forward each year to these utterances, have attended. The church has to mourn the loss of the wife of its respected treasurer, Mr. Wm. Albery. The interment took place on Thursday, April 7, and was attended by many of the congregation, the service being conducted by the Rev. J. J. Marten. Although connected with us only for a short time, Mrs. Albery's kindness of heart and gentleness of disposition had won for her the love and regard of those whose privilege it was to come in contact with her. Her illness had been a painful one, and was borne with fortitude. She passed away at the age of 40, leaving two children too young to fully realise their loss.

**Hull: Interesting Gathering at Park-street Church.**—After fifty years of continuous and useful activity, the Literary and Social Union of Park-street Unitarian Church celebrated its jubilee in the school-room on Wednesday evening, April 6. Responding to the kind invitation of Mr. and Mrs. S. Harris, a large number of members sat down to supper. It was an occasion for reminiscences and reflections on customs and interests of the past, a number of those present having been connected with the society from its earliest days. Mr. Harris, rising as host at the conclusion of the supper, described the hope and effort of the founders, and illustrated the educational and other attempts of the society by extracts from the minutes. The programme was in keeping with the spirit of the celebration. The Rev. E. W. Lummis, who was one of the guests, congratulated the society upon the idea of an evening of this kind, which fitly symbolised the link between past and present

efforts. The present secretary, Miss Grace Holmes, was heartily congratulated upon the flourishing state of the society. Upon the following evening, the Rev. E. W. Lummis, M.A., formerly minister of the church, gave a most illuminating and scholarly lecture on "Woman Worship." Mr. Lummis gave striking instances of the power and prestige allotted to woman in the matriarchal state of early society as these were reflected in Greek and Roman mythology. In the latter part Mr. Lummis expressed his profound sympathy with the aspirations of the women's movement at the present day, and especially showed the importance of the vote and of political influence.

**Liverpool: Unitarian Temperance Association.**—On Monday, April 11, the annual meeting of the Liverpool Unitarian Temperance Association was held in Hope-street Church Hall, under the presidency of the Rev. T. Lloyd Jones, when the following officers were elected:—President, Rev. T. Lloyd Jones; secretary, Mr. J. R. Haydon; treasurer, Mrs. Ellams; and members of the Council, Miss Anderson Hughes (New Zealand) then delivered an address on "The Working of the Local Option in New Zealand." She declared that that country could teach England many things about the temperance question, but she was delighted to know that the Church in this country was taking up the work. They could trace back the real progress of the movement in New Zealand to the time the Church took it up in association with the New Zealand Alliance. They had been fortunate in gaining Local Veto, and they were going strong for the abolition of the great curse, although they still had to fight against the obstacle of the three-fifths majority. A leaflet has been issued by the Association, from which we take the following extracts:—The President and Council are desirous of seeing this Association more widely known and better supported by the members of our community of Free Churches in Liverpool and the district. It has helped to start temperance societies and bands of hope in connection with our churches, chapels and missions. Discussions on current temperance questions have from time to time been held, lantern lectures given, and petitions have been sent up to various Members of Parliament. Under its auspices drawing-room meetings have been arranged to enlist the interest and personal co-operation of the more favoured classes in temperance work. Temperance crusades have been conducted at the missions, and out-door meetings have been held in courts and alleys during the summer months. It was at the instance of this society that the "Temperance Public House Company" was initiated, under whose management several "Cafés for Working People" are now carried on with encouraging success. Though the membership is considerable—now numbering several hundreds—its finances are very low and totally inadequate to carry on the work that might be done.

**London: Mansford-street.**—The Guild again entertained a party of 100 blind folk and 100 guides on Saturday, April 9. After tea a concert was given by the Bishopsgate Chapel choir, the warm-hearted co-operation of these highly gifted friends being much appreciated.

**London (Stratford): Generous Gift by Mr. Ronald Jones.**—The annual meeting of the Congregation was held on Wednesday, April 6. The chair was taken by Mr. Alfred Wilson (chairman of Committee of London District Unitarian Society), who was supported by the Revs. John Ellis, J. Arthur Pearson, H. Rawlings, M.A., Charles Roper, B.A., Frederic Allen and others. There was a good attendance. Previous to the chair being taken, an opportunity was afforded for refreshments and social intercourse. Letters regretting inability to be present were read from the Revs. T. E. M. Edwards, W. H. Rose, and others. The committee's report drew attention to the new efforts which had been made in the church with the help of the Rev. J. Arthur Pearson, the minister of the London District Unitarian Society. These efforts had culminated in the acceptance by the Rev. John Ellis, as from October 1 last, of the position of minister to the church, jointly with the Forest Gate church. The congregation were greatly indebted to Mr. Pearson and to the London District Society for enabling the arrangements to be brought to a successful issue. Already Mr. Ellis had



made his influence felt in the church and in the institutions connected therewith. The attendance at the Sunday services had increased since last year, especially in the evening. The Pleasant Sunday morning service was still continued, and while it was considered to be successful in some respects, it was felt that it afforded opportunity for further development. A choir of some 20 young people had been reorganised, which added greatly to the brightness of the evening service. The number of subscribing members to the church was steadily increasing. In the summer time outdoor services had been held previous to the morning and evening services, and also for a time on Wednesday evenings, conducted mainly by members of the church, from 50 to 100 persons being present. At these meetings, literature supplied by the British and Foreign Unitarian Association, had been distributed. Help had been given to the van mission meetings at Leytonstone and Stratford. A calendar had been printed and circulated jointly with Forest Gate, and recently the two churches had distributed under Mr. Ellis' superintendence 10,000 four-paged circulars containing an address by him and his portrait. Reference was made in the report to the recent death of the Rev. J. E. Stead, who was minister of the church in the years 1879 to 1883. Various successful meetings had been held during the year, including a special rally meeting of the churches of Forest Gate, Ilford, Walthamstow, and Stratford, in May last, presided over by Mr. John Harrison. At Mr. Ellis' suggestion the Communion service had been revived, and held quarterly. Conferences were also occasionally held after evening service, when questions affecting the interest of the church were considered. The institutional work had grown considerably. The Sunday-school had about 100 scholars on the books, and 22 teachers and officers. The meetings of the Young People's Guild and Band of Hope had been well attended. Since the previous year the boys' "Chums" Club, now numbering 40 members, had been formed, and two patrols of "Boy Scouts" had been registered. Besides these, the school-room was used by the ladies' sewing class, and by the West Ham branch of the League of Progressive Thought and Social Service. The room was also used on two nights each week by lodges of the "Sons of the Phoenix" Temperance Societies. Attention was drawn to the inadequate accommodation at Stratford for institutional work, and the hope expressed that considerable improvements might be made in this respect at an early date. It had been arranged to hold a May fair and Bazaar on Saturday the 28th and Monday 30th May next, for the purpose of raising funds mainly for heating and ventilating the church and school-room. The report closed expressing thanks for the efforts which Mr. and Mrs. Ellis had put for in the interest of the church. The treasurer presented the statements of accounts for the year of the church and the various institutions. In proposing the adoption of the reports, the chairman referred to the excellent work which had been done by the Rev. J. Arthur Pearson at Stratford and elsewhere, and congratulated the congregation on the appointment of the Rev. John Ellis as minister jointly with the Forest Gate church. He was hopeful that further work would be done, especially as there was a probability of additional rooms being erected shortly for the use of the church and institutions free of cost to the congregation. The Rev. John Ellis spoke of his impressions of Stratford during the six months he had been minister, and of the support he had received from the congregation and its officers. Work had been done under great disadvantages, and it was to remedy some of these that the forthcoming May fair was being arranged for. He was in a position to state that plans for three new class-rooms had been prepared by Mr. Ronald P. Jones, who had most generously undertaken to bear the cost of construction. He was sure there was scope in the neighbourhood for further development of the work carried on by the church. The Rev. J. Arthur Pearson, in congratulating the congregation, reminded the members of their personal responsibilities. Every one would be needed to lend a hand in carrying on and furthering the work of the church and institutions. The Rev. Charles Roper, B.A., thought

the outlook of the church was distinctly encouraging; all should work together and do their best. The weakest should emulate the small boy who could only push a pound. Institutional work was good, but it should be borne in mind that all such work should centre round the church. It should be subsidiary to that for which the church stood. There were indications of wider views in the orthodox churches. As Unitarians, they still had to press on; progress was certain if only the effort be made. The Rev. Henry Rawlings, M.A., said that he always found that there was plenty of life in Stratford. It might be possible to increase the membership by adopting the envelope system, which he explained. The Rev. Frederic Allen spoke of the importance of reverence, and of character being the test of religion. A vote of thanks to the chairman closed a very successful meeting. During the evening songs were sung by Miss Hutchinson, of Mansford-street, and Mr. F. Krämer.

**Lye.**—Rev. J. Wrigley, Lye, has again been elected a Guardian of the Stourbridge Union by a very large majority. He has also been appointed by the County Council a member of the Worcestershire Education Committee for a further term of three years, after having served on that body since 1903.

**Manchester, Longsight: Death of Mrs. Sharpe.**—The Longsight congregation and Sunday-school have suffered a grievous and irreparable loss in the death of Mrs. Sharpe, wife of the Rev. G. C. Sharpe, the minister, of the church. After upwards of three months intense suffering she passed away on Wednesday, the 6th inst. It is little more than twelve months since Mr. and Mrs. Sharpe settled at Longsight. In that short space of time she had become endeared to all, young and old, for her buoyancy of spirit and her graceful tact and courtesy were manifested on all hands. Mrs. Sharpe in her earlier years, and indeed right up to the time of her connection with the Free Christian Church at Longsight, had, like her husband, been a devoted and faithful worker in the Primitive Methodist Connexion, and by many of their most earnest supporters, both young and old, in the north of England, her memory will be deeply cherished. A funeral service was held on Friday, April 8, in the church at Longsight, conducted by the Rev. Otwell Binns, of Ainsworth, who was closely associated with Mr. and Mrs. Sharpe in Scarborough, the address being delivered by the Rev. R. Nicol Cross, M.A., of Pendleton. The interment took place on Saturday in the cemetery at Bishop Auckland, her native town. A large congregation assembled in the Central Primitive Methodist church, consisting of ministers and friends who had been co-workers with Mrs. Sharpe in the various institutions connected with the churches of Durham and North Yorkshire. There were also present representatives from the Longsight church and school. Two ministers of the Circuit conducted the devotions, and Mr. Cross again delivered an address and subsequently conducted the burial service at the family grave. Mrs. Sharpe leaves two children, aged five years and three months respectively.

**Portsmouth: High-street.**—At a full meeting of the Chapel Committee, held on Wednesday evening, April 6, the Rev. Delta Evans's letter, conveying his decision with regard to the Committee's recent invitation to him to undertake permanent ministerial duties, was read by the Chairman, and received with deep regret. The Secretary was directed to write to Mr. Evans expressing their unanimous disappointment at his decision, adding:—"While realising the truth of what you say, and feeling that for your own sake we dare not press you to become our permanent minister, as you feel the task is beyond your strength, still we do beg of you to continue to come to us, as you are now doing, for so long a time as you are able. Your services have brought about a revival in the old chapel, and we are very loth to lose you." Both Rev. T. P. Spedding and Rev. Principal Gordon have promised to conduct services in the High-street Chapel during the month of May.

**Ringwood.**—Mrs. Cogan Conway has been elected a member of the Ringwood Rural District Council and Board of Guardians, and the Rev. C. E. Reed to the Ringwood Parish Council.

## NOTES AND JOTTINGS.

THE results of the examination in real property and practical conveyancing under the Council of Legal Education were issued last week. The candidates numbered 156, of whom 95 passed, by far the largest number in the third class. Only three reached first-class rank, one of these being Mr. Thomas Marriott Chalmers, B.A., of Balliol College, Oxford, and St. John's Mount, Wakefield. As Mr. Chalmers has already gained two firsts in previous legal examinations, and was bracketed with another for the prize in Criminal Law, this constitutes a very rare achievement, as under the present severe tests the winning of three firsts is scarcely ever attained. Mr. Chalmers' numerous friends will be highly gratified to hear of this fresh success.

THE *Cape Times* of March 22 contains an announcement of the death from consumption of Mr. Benjamin Sheppard, at the early age of 33. The Rev. Ramsden Balmforth, in the course of a memorial address in the Free Protestant Church, spoke of him as a man of sunny and large-hearted nature, who had the promise of attaining high rank as an artist. Mr. Sheppard has left some specimens of his work to the trustees of the South African Art Gallery. Before he left England, among other work he executed a bust of the Rev. Stopford Brooke. He passed through the Royal Academy schools, and had many friends in London, who will hear of his death with deep regret.

THE *Michael Sars*, a Norwegian steamship, left Plymouth Sound last week bound for the deep waters of the North Atlantic, it being her mission to add to our knowledge of what goes on in the underworld of the sea. She has on board some half-dozen English and Norwegian scientists, and the leader of the expedition is Sir John Murray, who was a member of the famous *Challenger* expedition more than thirty years ago.

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EXPERIMENTS will be made to test the depth to which sunlight penetrates sea water, there will be researches into problems connected with the direction of the Gulf Stream, and attempts will be made to find out the rate at which ooze accumulates in the deep seas. This last is a matter of immediate importance, for it is known that the telegraph cables are covered with accumulations of ooze. The expedition will also carry on researches into the mysterious tidal currents that flow three miles down.

PENSHURST, Sir Philip Sidney's birthplace, was the scene of an interesting pageant last week, the performance being entirely the result of local energy and skill. All the scenery was painted by village lads, under expert supervision, the dresses were made by the performers, and the local organist composed the incidental music. The tableaux represented scenes in English history, beginning with the coming of Augustine in 587, and the pageant was so successful that it was decided to give two more performances this week.

THERE are some wonderful things to be seen, says the *Manchester Guardian*, in this year's show of children's pictures collected by the Royal Drawing Society in the Fishmongers' Hall. There are on the screens about five thousand drawings by children in all parts of the world, and the youngest artist is two years old. Everyone goes first to marvel over the queer scrawl of this baby. It began by doing a thing which its mother declares is meant for a clergyman praying, though it looks more like a seal. The education reformer rather disturbs your pleasure by telling you that the point is that the baby has seen the clergyman pray, and this is the birth of spontaneous observation.

MR. PERCY ALDEN, M.P., who took the service and gave the monthly lecture at Dr. Horton's church a fortnight ago, spoke on the subject of "Twentieth Century Problems." In alluding to those who thought such topics were out of place in the pulpit, he said he was reminded of a story he heard when he was in New York lately. A negress found her way by chance into a millionaires' church, and scandalised the congregation by her fervent ejaculations. When remonstrated with she said she could not keep silence because she had "got religion." The vergor told her that that was not a place to "get religion" in—it was a church. So, said Mr. Alden, when people told him that a church was not a place in which to give information about social questions, he answered that they mistook the meaning of religion. We were all children of the one Father, and the relation of one brother to another was in the last resort a religious question.

THE forthcoming production of "The Two Gentlemen of Verona" at His Majesty's, under Elizabethan conditions, will result in some loss to Sir Herbert Tree which was not previously contemplated, as it is found that when the stage is built out into the auditorium it will be impossible to see anything of the performance from most of the upper circle and gallery seats. These will, accordingly, be unoccupied. The Elizabethan Stage Society, under the direction of Mr. William Poel, are responsible for the special arrangements which are being made, and the traditional usages and conditions will be faithfully reproduced in every particular.

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## MEETINGS OF THE DOMESTIC MISSION CONFERENCE

LONDON, APRIL 26, 27, and 28, 1910,

at the BLACKFRIARS MISSION and STAMFORD STREET CHAPEL, S.E.

### TUESDAY, APRIL 26.

7.30 p.m.—Religious Service.

Conducted by Rev. T. LLOYD JONES.

Address by Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

### WEDNESDAY, APRIL 27.

10 a.m.—Religious Service.

Conducted by Rev. W. J. JUPP.

10.30 a.m.—Conference.

Mr. W. BYNG KENRICK in the Chair.

Principal J. ESTLIN CARPENTER, M.A., D.Litt., on "The Training of the Social Worker."

2.30 p.m.—Conference.

Mr. G. H. LEIGH in the Chair.

Addresses by Dr. C. S. LOCH, Prof.

Admission to the meetings is free, and all who are interested are invited to attend. All the meetings will be open for discussion.

Full particulars with regard to the various sessions and the arrangements made for the convenience of visitors will be sent to any who are interested, on application to the Secretaries: Rev. JOHN C. BALLANTYNE, 25, Wansey-street, Walworth, London, S.E.; Rev. R. P. FARLEY, B.A., 11, Algernon-road, Kilburn, N.W.

E. J. URWICK, M.A., and Mrs. WILLEY, on "The Call for Voluntary Service."

7 p.m.—Public Meeting.

Rev. J. M. LLOYD THOMAS in the Chair.

Address by Mrs. SIDNEY WEBB, D.Litt., on "Social Workers and Poor Law Reform."

### THURSDAY, APRIL 28.

10 a.m.—Religious Service.

Conducted by Rev. A. W. TIMMIS.

10.30 a.m.—Conference.

Rev. HENRY GOW, B.A., in the Chair.

Addresses by Rev. J. L. HAIGH, Rev. W. J. BISHOP, and others on "The Future of Our Missions."

1 p.m.—Concluding Address by the Rev. F. K. FREESTON.

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